

An

Aunswear vnto
certayne assertions,

tending to maintaine
the Church of Rome,

to be the true and

Catholique
Church.

By *John Knew-*
stub. K

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THE HISTORY OF THE
CITY OF LONDON
FROM THE FOUNDATION
TO THE PRESENT
BY JOHN GAY

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To those Gentlemen in
Suffolke whom the true worship-
ping of God hath made right
worshipfull, grace and peace,
be multiplied through
Jesus Christ.



He holie Apostle S.

Rom. 8.28.

Paule doth plainly
teach, that all things
fall out for the best
vnto them that loue
God : which thing,
the manifest depar-

ting of many from the sayth, doth suf-
ficietly confirme: for this defection &
falling away from the truth, doth giue
vnto the children of God, occasion of
a more neare search, & diligent inqui-
rie after the truth, while they haue not
satisfied themselves, to set opinion a-
gainst opinion, and perswasion against
perswasion : but as the aduersaries of
the gospel haue beautified their errors
with the best, that their abilitie could a-
foord : so the friends of the same, haue
from

The Epistle.

from time to time made it manifest,
that all that beautie was but borrowed,
& that their dealing therin hath bene
such, as is the practise of an impudent
woman, who by wearing the heare of
another, seeketh the cōmendation of
that beautie, which is not her owne :
Whereby this gaine hath growne vn-
to the godly: that against temptation,
touching the trueth of doctrine: our
enemie findeth vs better armed and
more sufficiently provided: in that we
haue not onely an opinion, that that
which we hold should be true, but can
also bring foorth store of argumentes
and authorities, aswell for the vphol-
ding of that, as for the ouerthrow of
the contrarie. So that entrance is both
wayes denied vnto the enemie.

Moreouer while we see the gospel, cō-
tinually casting out suche huge heapes
of Fome and Froth: wee learne, that it
cānot be otherwise, but that our selues
are to be cast out as scumme, vnles the
Gospel shal find fauour with our affec-
tion, aswel as it hath entertainmēt with
our

The Epistle.

our tongue. For seeing that monstrous
dough of Popery, is nothing els, but
the sweepings of the Gospel: Howe
shoulde not at the leaste experience,
which profiteth the dullest heades, in
this pointe preuaile with vs? And see-
ing the Gospel keepeth not all that
come vnto her: can it be that we shold
not godly feare aswell the daunger of
our deuorcement from her: as nowe
we are ashamed, not to be reputed as
those, who bee betrothed vnto her:
Now as the wicked (taking more liber-
tie of life, and growing into a greater
contempt of al duty, both vnto God
and man, by being offeded at the gos-
pel for the breaking out of their wic-
kednesse: whether in opinion or con-
uersation, who haue been brought vp
some time in the bosome of the
church:) therby doe evidently declare,
that they are of the wicked: for vnto
the good, all thinges fall out for their
good: So do we by getting this gaine
of these controuerfies in religion, that
therby we better both our iudgemēt,
and

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and our affection towards the truths
make it assured, vnto our selues and
vnto our owne soules, that wee are of
that number that feare the lord, whose
propertie it is, euen to gaine greatly
by that, which bringeth losse vnto
many. Let our warines the be so much
the greater, and our paines so much
the more, as the times whereinto we
be fallen, do tel vs how hard a matter
it is, to keepe vs euen and vpright with
our God: and how dangerous: whe
we once be trusted with his Gospel, to
deale vnfaithfully in our obedience to-
warde the same.

The cause why I haue published this
matter, is, for that he, who required
my answere to his Assertions did not
vouche safe for al that after he had re-
ceiued it, so much as once to reade it.
Wherevpon, diuers haue mooued me,
to make that comon vnto moe, which
founde so small fauour with him, for
whose cause it was taken in hand, that
seeing him self, would not geue any oc-
casió, to think my paines wel bestowed,
in

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in respect of any good done vnto him: yet should it be lawful for others, (the Lorde blessing it) so to profite by occasion of him, as to receiue some fruite of that, which was not doone but at his request, and for him.

These my labours, (how slender soeuer, in the defence of religion, against Poperie and superstition) I am bolde to offer vnto your worships: principally because the Lorde hath aduanced you vnto the greatest worship, that is, to the worshipping of himselfe in spirit and truth, and vnto those minds that beare such good will towards his truth, hath ioyned in like maner armes of great authoritie in your Countrey, to be able to cherish, credit, and maintaine the same: secondarily to leaue behinde me a perpetuall testimonie, of the ductie and good will, which both in this common respect, and in manie other priuate touching my selfe, I doe beare vnto you. And last of all, that this publique recorde, might become a spurre vnto your further profiting
and

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and a stay, to keepe you from the danger of falling away, and not answering vnto the hope and expectation of such a beginning. The Lorde of all maiestic and power, continue his graces toward you, that he may haue the prayse, of a continued and complete woorke of mercie in you

Your woorships to command in the Lord.

John Knewstub,



An answere vnto cer-
taine assertions, tending
to mainteyne the Church of
Rome, to be the true and Ca-
tholique Church.

Assertion,

IT is an article of our Faith, to beleue
the Catholique Church, whose Schol-
maister is the holie Ghost, and therefore
in the Creede that article is placed next
to the article of the beliefe in the holyc
Ghost: by whose continuall instruction
and assistance being directed, shee can-
not erre in matters of faith. For as saint
Paul saith, she is *Columna & firmamentum*
veritatis: so that wee are all bounde her
to beleue and obaie, yea howsoeuer it
seemeth to our sence & vnderstanding.

1. Tim. 3.

Answer.

You affirme that we ought to beleue
the Catholique Church. It is true.
We ought to be most assured that the death
of Christ was not fruitlesse, but that by it

A. the

A Confutation of the
the Lord hath purchased a peculiar peo-
ple vnto him selfe, takinge them out of a
places where it hath liked him, according
to the good pleasure of his will : without
bindinge of him selfe, and his grace vnto
any particular person, countrie, or place
alone, and this we ought to beleue.

Consider it wel therfore with your selfe
that the church is a matter that falleth
to beleue, in so much that good Christians
harkeninge ouermuch vnto their reason
sence, haue sometime iudged amisse there
takinge it not to be, when notwithstanding
it is, or not there to be, where in trueth it
stumbling at suche things, as sense & reason
are wont to be offended withal: as that
persons be often in number fewe, in con-
dicion base, in estimation contemptible, subiect
vnto the iniurious dealings of the world
and therfore not onely not equall vnto
rest, but in the iudgement of sense & reason
much inferior. So that necessarilie be-
taketh place in the article of the Church
And if this be true in particular church
howe much more is the vse of faith re-
quired for the Catholique & vniuersal church
which can not bee subiect to any man

sig

principall points of Poperie,

right. You affirme moreouer that the holy Ghost is scholemaister vnto the church, & that therefore this article touchinge the church is placed next vnto that of our beleeve in the holy Ghost. I doe admitte your gathering for there nere placing, & I hardly pray you consider what can be said for the order of their standing. For albeit their places be nere together, yet the article of our belief in the holy Ghost in order is the former, takinge the first place & the vpper hande of the other, wherby we are admonished, that if any people claime the title of the Catholique church, we are not bound to beleeue them, before they make good prouise, that the holy Ghost hath bene their scholemaister. For they may not come into the possession of the Catholique church, but by prouise, that the doctrine wh they should, hath beene taught them by that heauenly teacher. And therefore let the wordes of the holy Ghost bee perused, which are the canonical scriptures, as witnesseth Chrysostom in this wordes: *Omnia quaecunque vel Lex dicit, vel Prophetae testificantur, vel Apostoli predicant, Sancto Spiritui verè tribuuntur & ascribuntur:*

Chrysost. de Fide
& Lege Naturæ.

A 2.

And

A Confutation of the

And if it shall appeare by them, that you
haue beene taught of him, we will peeld
vnto you the title of the catholique church.
But if you wil deuide the holy Ghost from
the Scriptures, vyinge vs only with his
bare name, and doe not warrant by the
woord that, which you ascribe vnto him,
we can not receiue such a spirit for holy
Ghost: because we finde a graunt both of
the Spirit and the woord, passed from the
Lord vnto the Church, to continewe for
euer togethertogither. *Hoc foedus meum cum
eis dicit Dominus: Spiritus meus qui est in
vobis, & verba mea quae posui in ore tuo, non recedent,
de ore tuo, & de ore seminis tui, dicit
Dominus, ex nunc & usque in sempiternum.*
This is my couenant with them, saith the
Lord: my Spirit that is vpon thee, & my
woord which I haue put in thy mouth
shall not depart out of thy mouth, nor out
of the mouth of thy seede, from hence forth
euen for euer. You saye likewise that the
Church can not erre in matters of faith
because S. Paule saith shee is *Columna
& Firmamentum veritatis*: If she be the pillar
of truthe, let vs, I pray you, see the banner

May 59. 21.

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ter of truche, I meane the woord of God
displayed in your Church, which (you say)
is the pillar thereof, and then we will not
refuse to fight vnder your standard: But
you haue hid the woorde of God from the
multitude, in the close vessell of a straunge
and unknowne tonge, and from the rest in
the darke dennes and dungeons of your
owne expositions. For you will allowe the
to make no sence or construction thereof,
otherwise than you shall ratifie and allow.
And therfore if the Church bee the pillar
of trueth, wee finde no trueth with you,
can acknowledge no true Church among
you. I am to craue of you, euen by the
mercies of Christ, that you would dili-
gently peruse that whole chapter of S.
Paule, where you gather that the Church
can not erre, because shee is the pillar and
ground of trueth: and then you shall finde
that it is not likelie by his dealing for her
direction, and that by writing, euen in the
last thinges, that he was of opinion shee
could not erre. For he hath not left her
unto her owne iudgement vpon that hope,
nor not in matters, where there was the
least

or A Confutation of the

least feare of error & deceit. The Apostle, as it appeareth in that chapter, had taught Timothie, that Bishops & Deacons may be no drunkards, no fighters, no men given to filthie lucre, no men whose children live without a we or comly order: that their wives should be honest, no sclāderers, but sober & faithfull in all things, Immediately after these instructions hee hath these wordes these things write I vnto thee, trusting to come to the very shortlie, but if I tar long, that thou maiest know yet how to behaue thyselfe in the house of God which is the church of the liuinge god the pillar & ground of trueth, Saint Paul here directeth Timothie by writing, how to behaue himselfe for dealinges in the church, touching those things where error seemeth least to be feared. For who would suspect the church of so much want in iudgemēt, that shee were to be warned, & that by writinge, in his choise of Ministers to beware of drunkards, fighters, couetous persons, & men that cā not rule their own households. A man would thinke that ciuill men, who haue no help but from fleshe and blood, were sufficiently able to discerne of them

then

principall points of Poperie.

the selfs, that such infamous persons were
not meete to serue in a place of so great
credit. Who would not haue trusted the
church in greater matters than these, if S.
Paule by his example had not made vs su-
spicious & gelous ouer her herein? Who
would he geue it so much (as you think) vnto
the church, euen then & there saith: These
things haue I written, that thou maist
knowe (if I tarie long) how to behaue thy
self in the church of god, which is the pil-
lar of trueth. We shoulde rather haue said
(if he had bene of your opiniō, touching the
impossibility of the church to erre) I will
not trouble thee writing of these matters:
there is no danger although I neither
speake nor write therof. If for the church by
whome they are to be chosen, hauinge pro-
mise of such assistance continually frō the
holly Ghost, as that it is not possible for her
to erre, can order matters of greater diffi-
culty than these. She can not erre in mat-
ters of faith, to iudge amisse of the, & ther-
fore is error much lesse to be feared, in dis-
cerning that so grosse euilles as these bee,
cannot besme him, who is to serue the lord
in so high a callinge. I hartely beseeche
A 4. you

A Confutation of the

you to marke it well, that in the same place where you ground the Church cannot erre, the Apostle hath left a doctrine vnto the Church least shee should erre and that in matters most easy to be discussed. So that if the Church bee void of error, it is not otherwise, than so far forth as shee geuech an attentive eare to the writings of the Holy Ghost, which are geuen to keepe hir from swauinge. For the Apostle doeth first instruct her by writinge, before he tell vs of this priuiledge which (you say) vpholdeth a freedom from erringe. How bee it you shall hardly persuade any man of indifferent iudgement that the Apostle would haue vs to conceiue so highly of hir impossibility to erre in matters of faith: as not to inquire whether shee followe therein the rule of the written woord: when in his owne practise hee leaueth her not without direction in writinge, touching matters not of faith but (which is lesse subiect vnto error) of conuersation: and that euen in the same place, where this priuiledge of hers seemeth to be most vpholden by him, Saint Paul

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Paul instructeth a man with doctrine and principles of trueth, that he may knowe howe to behaue himselfe in the Church, which is the pillar of trueth: But you first of all without doctrine, thrust a man vpon your Church: & then force him to embrace such doctrine, as ther he shal finde receiued without further examination: because (as you saie) it is the pillar of trueth, and therefore can not erre. I leaue it to the iudgement of euery indifferent reader to consider, whether this maner of proceeding, bee any thing like vnto that course which the Apostle kepeth. It were the speediest dispatch of al controuersies, although not the best, yf the one party should bee first put in possession, and ther vpon haue title vnto al thinges possessed: But it were the best, although not the speediest dispatche, if the title were first assuredly knowne and determined, & ther vpon the true owner put in possession. You will first haue the possession of the Church, & ther vpon be intituled to the trueth, and all other treasures thereof: Whereas you ought first to proue your title to the trueth to be good: & then might

A. 5. you

A Confutation of the

you lawfully haue possession of the church.
As concerninge the sense and meaning of
that place of the Apostle, Chrysostome
maketh an other exposition of it, than your
Church of Rome can digest. *Est columna*
(inquit Chrysost.) *ac firmamentum verita-*
tis, non quemadmodum illud Iudaicum te-
plum: Hoc enim est quod Fidem continet ad
predicationem: quippe veritas Ecclesie &
columna & firmamentum est. He saith that
the trueth is the piller and grounde of the
Church. He will haue the Church to bee
piller bewē out of the truth. In his iudge-
mēt the words are to be expounded passiue-
ly, so that the meaning of this saying. (The
church is the ground & piller of trueth) is
that the Church is a piller and ma-
ke one of the trueth. You woulde haue vs
to discerne the scriptures by the church
because (as you saie) she cannot erre: but
Augustine woulde haue vs to discerne the
church by the scriptures, his wordes are
these: *In scripturis didicimus Christum:*
scripturis didicimus Ecclesiam: Has scriptu-
ras communiter habemus, quare non in e-
& Christum & Ecclesiam communiter re-
nemus: Now that we haue sene the strēg-
th

Chrysost. epistola
Pauli ad Tim. 1.
capit. 3.

Aug. in epist. 166.

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grounde of your beginning, I pray you
you consider in good earnest the forme and
manner of your proceedinge. And reason-
ing in this triall of true Religion. You
first appoint a churche which (as you take
it) is the churche of Rome, a number of
people who are altogether of your iudge-
ment in these matters that are called into
question, those you saie can not erre, and
therfore by them you will be tried, As if in
causes of triall, a man might picke out all
the men himselve who were to passe vpon
him: & that lawe & reason woulde permit
a mā to refuse God & the country, & to put
himself vpon his fellow prisoners, yea and
vpon those onely of them, who were indicted
of the same trespasse, that he standeth to be
tried of. It is against al right & reason, you
shoulde be both party & iudge. Augustine
saith in the place before alleged *Scripturas
communiter habemus*, The scriptures are com-
mon and indifferent to both, and therefore
mete to iudge: The Romane Churche is
a party, and therefore not fit to beare wit-
nesse, & much lesse to iudge in this cause.
Our Sauour Christ affirmeth that if hee
shoulde

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John. 5.

**Chrys. de sancto
& adorando
spiritu,**

should have had no testimony but from
 selfe, his witnesse should not have ben true
 & therefore willethe the in the same chape
 to search the scriptures, for they saich
 beare witnesse of me. You testifie of yo
 selfs alone, appealing alwaies unto yo
 owne church, which as you saie can n
 erre, & therefore your witnesse (by the tes
 mony of our sautour Christ) is found not
 be trew. Whereunto agreeth Chrysostom.
 words are these. *Venit Montanus dicens
 Spiritum sanctum habeo: venit Manichaeus
 dicens, spiritum Sanctum habeo: non fuit autem
 manifestum, ut igitur ne plures nomina
 seducerentur, quoniam inuisibiliter donum
 venturum erat, dicit: Quando venerit Pa
 tris spiritus veritatis qui a patre proce
 dit, ille vos memores faciet verborum meo
 rum, & inducet vos in omnem veritatem
 non enim a semetipso loquetur. Nam si quis
 viderit is dicentem Spiritum sanctum habere
 & non loquentem euangelica, sed propria
 a seipso loquitur, & non est spiritus sanctus
 in ipso. Sicut enim dicit de seipso, ego
 de ipso non loquor: ut soluat suspensionem d
 ceptionis, imò errorem a veritate separare*

principall points of Poperie.

ea ut ostendat quinam habent spiritum sanctum, & qui non habent, sed simulant se habere: a me audistis quid tradidi. Quando veniet inuisibilis spiritus mea loquetur. Si videritis aliquem euangelica repetentem, profecto spiritum sanctum habet, veniet enim spiritus sanctus, ut recordari vos faciat eorum quae docui. Si quis igitur eorum qui dicuntur habere spiritum sanctum, dicat aliquid a seipso, & non ex Euangelis, non credite.

Montanus and Manichæus two heretiques, came & affirmed that they had the holy Ghost: therfore our Saviour Christ least moe should bee seduced by that name, for as much as the gift was inuisible and not to bee sene, saith, when the holy Ghoste the spirit of trueth shall come, hee shall bringe my words vnto your remembrance, and shall lead you into all trueth. For he shall not speake of himselfe. For if you see any mā that saith, I haue the holy Ghost, and speaketh not out of the Gospel, but out of himselfe, he speaketh of himselfe, and the Holy Ghost is not in him. For as our Saviour Christ said of himselfe, I speake not of my selfe, that therby he might take away

away all suspicion of deceit: Nay rather
 that hee might put a plaine difference be-
 tweene truethe and errour: in like manner
 that he might declare who they be, that
 haue the holy Ghost, and who haue him
 not, he saith: ye haue heard of me, what
 haue delivered, to wit: that when the inui-
 sible Spirit shall come, he shall speake of
 me. If ye shall see any man confirming
 his cause by the Gospell, that man hath
 the Holy Ghost, for the Holy Ghost shall
 come that hee may bring to your memo-
 ries, such things as I haue taught. There-
 fore if any of them who are said to haue the
 holy Ghost, speake any things of themselves
 & not out of the Gospell, beleeue them not.
 Consider I praye you, that Chrysostom
 will haue the holy Ghost discerned to be in
 mē (by this marke) of speaking not of them-
 selves, but out of the word and Gospell of
 God. Your church therefore which standeth
 especiallie vpon this point: Wee are the
 church & therefore can not erre: hath not the
 holy Ghost: for the holy Ghost appealeth
 not to himselfe. And if to speake out of the
 word of God, be the true note of the spirit

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of God, and as he saith a plaine distinction
betweene error & trueth: then nede we not
inquire from what place or people hee
cometh, as if he were only bound to them
that had antiquity & consent to alledge for
their Religion: but are to content vs with
this (as the true note) to wit that the spirit
of God doeth not speake of himselfe, but
out of the woord and Gospel of God. Our
charge is not geuen vs from god, to make
inquisition from what people he cometh,
but with what voice he speaketh. For if he
speake of himselfe, that is, if he iustifie not
that which he saith by the Gospel of god,
he is a deceiuer, what antiquity & consent
shewer hee alledged for him. And therefore
Chrysost. in the same place, immediatly
after the words nowe alledged, speakinge
against the heretique Manichæus, saith
thus: *Vbi legisti hac? ex quo non legit hac
scripta, sed a seipso loquitur, manifestum est
quod non habet spiritum sanctum.* Where
hast thou read these things: seinge that he
readeth not these thinges in the scripture,
but speaketh of himselfe, it is manifest that
he hath not the holy Ghost. Would to god
that

A Confirmation of the

that you & suche as you are, who binde the
trueth, & therfore the holy Ghost the spirit
of trueth, vnto antiquity, succession
Bishoppes, & consent of people: groundin
your Religion therupon: would careful
consider of the iudgement, not onely
Chrysostome, but of Christ himself: the
by to discerne who they bee, that haue the
spirit of god, and who haue him not: the
should you clearly se that he is to be discer
ned by his spech, & neither by his yea
nor yet by the great traine & multitude
mē to follow after him, & least of al by the
order that they obserue in followinge o
an other. His speach doeth so plainly
way him, that Chrysostome is not afraid
to saye, it is a manifest matter, not subie
to any exception, that if any read not o
of the written woord that which they tea
other, those same haue not the holy Ghost
For the holy Ghost which was promised
was promised to bee such a one, as should
not speake of himselfe, but appeale vnto
the Gospel and woord of God for his w
rant. Any man therefore may clearlie
howe iustlie we chalenge that Spirit that
speaks

principall points of Poperie.

breaketh in your Church not to be the holy
Ghost, for he appealeth to himselfe, his
councils and Doctors, makinge vs be-
lieue that there is no certainty in the word,
and therefore no safe testimony to bee had
from thence: not driving vs to the Scrip-
tures, there to enquire after him: but pul-
linge vs from thence vnto the Church, be-
cause she can not (as he saith) be deceived.
The speeches of your Spirit are these:
Thus beleue the Church, which can not
erre, this is confirmed by councils and
warranted by Doctors: This hath for it
antiquity, vniuersality and consent. The
voice of the holy Ghost is this: haue you
not read in your law? it is written of me
in the volume of the booke: the scripture
must be fulfilled: it is thus written. Nomin-
ally the holy Ghost must haue the scriptures
to testifie and speak for him, not being al-
lowed to speake of himselfe as binding me
therefore to receiue him because he can not
erre: surely your knowledge is most richly
great, to haue that liberty & credit in your
owne cause to speake of your selfe, which
is not graunted vnto the holy Ghost him-
selfe.

B.

A Confutation of the

self. I would be resolved of this one thing
by you, why our Saviour Christ should
put himselfe vpon the Scriptures for his
triall being head of the Church: and not
taking your selues for members thereof, yet
refuse it. If you thinke you should offer
your selues wrong because you onely haue
the true sense of the Scripture, remember
that then our Saviour Christ hauinge the
true understanding of the word, did offer
himselfe vnto himselfe in puttinge himselfe
vpon the Scriptures, dealinge with the
men, who had not the true sense thereof, be-
cause they were not of the church, which
is the pillar of truth. If you saye it
is not the safest waye to perswade, and there-
fore you send them to the church as vnto
safer waye: consider that in so doinge you
charge our Saviour Christ with vnfaithful
dealinge, who hath not sent them to the
triall of the church, which coulde not faile
but leade them vnto him: but chose rather
to send them to that trial of the Scripture
which (as you thinke) may be drawne the
way and that way, and therefore not without
out great danger to deceive. It can not

auoyd

principall points of Poperie.

anoynd but that both our sauiour Christ
must offer himselfe wrong (if your assertion
be true) in putting himselfe upon y^e scrip-
tures, to them who had not the true sense of
the scripture: And also deale unfaithfully
in his fathers house, in suppressing that
which were the best able to lead them into
all truth: and sending them to that which
could not but deceiue them, they not hauing
the true sense therof. I doe therefore much
maruaile howe you can satisfie your owne
conscience, in groundinge your faith and
perswading your selfe touching religion, to
rest safely wherlocuer you shal find a nōber
of people professing religion, who of long
time together with a great number haue
observed the same: seeing that our Sauiour
Christ neuer bled any such reason to per-
swade them to were enemies vnto truth.
Dare you challeng such wisdom vnto your
selfe, as to haue found out a wiser way to
induce men vnto the truth, or to continue
them therein then the onely wise God hath
practised? Or dare you charge him with
unfaithfulnesse, in concealing that manner of
reasoning & perswading, wh is most able to
B. 2. pre.

Chrysost. de san.
& & odoando
sp.ritu.

A Confutation vpon the
prouasle. Or dare you leauinge
manner of perswasion, vse an other
promise vnto your selfe the best
therby? As for his manner of perswa
men vnto the Gospel, and howe it
from the seducers and false teachers
went before him, may appeare pl
out of the scriptures. Which thing
obserued by Chrysostome in these
*Venerunt igitur illi falsi Christi, & n
cuerunt ex lege & Prophetis, sed ex
loquuti sunt & ex propria sententia:
tor venit, & non discessit à lege, non
fit à Prophetis, sed dicebat quasi in ex
benè dixit Isaias, Et iterum, Nonne
est in lege vestra? Et cum accederet
diabolus dicit, Dominum Deum tuum
rabis & illi soli seruias. There came
Christes (saith Chrysost.) & they
not out of the lawe & prophetes, but
of them selfs: Our Saviour Christ
he went not from the lawe, he went
the Prophetes, but said (to giue it
example) Well spoke the Prophet
And agayne. Is it not written in
lawe? And when the deuill came vnto*

principall points of Poperie.

he said vnto him. It is written, thou shalt
er, and worshippe the Lord thy God, and him only
it succedeth thou serue. We haue here that māner
swading & persuation in our Saviour Christ tooke
it differeth from thee the best, and therefore practised the
thers the same: and not onely that, but (as Chryso-
e plaine) he was discerned therein, from
ing is made by false Prophets which went before him.
ese words we may see also in this practise of our
Saviour Christ, a plaine confutation of pont-
d ex seipso the longest reason, which moueth you to fly
tia: Soluunt the scriptures vnto fathers, Doctors,
non discunt the church. You were woul to saye if
in exemplis we alledge scriptures for his purpose, and
omne scriptura aliother holdinge a contrarie opinion,
eret aduersus shall like wise bringe in scriptures to by-
statum aduersus his iudgement: how shal the trueth
came forth tried but by the writings and exposi-
they taught of fathers vpon these places? Where
s, but spake you see that Sathan would perswade his
Christ came to purpose by scriptures, our Saviour Christ
went not forth not for defence vnto the Church, al-
ue it you bring the writings of the learned Jewes,
pphet Esai and the expositions of the Rabbines vpon
ten in your place, but by an other place of scrip-
ne vnto him, he stech out the true sence & meaning
he said

A Confutation of the

of that which was misaleaged by Sathan
to wit, that he might so hope for helpe and
defence from God, as that he shoud bound
neverthelesse to vse such meanes as the
Lord shoud giue into his handes, because
it was written in an other place of Scrip
ture, Thou shalt not tempt the Lord thy
God which he shoud haue done, if hauing
meanes to goe downe safely, hee shoud for
all that haue cast him selfe headlong
off the pinnacle, in hope that the Lord
woulde not suffer him to dash his foote a
gainst a stone. You maye see that the scrip
ture hath in it self sufficient light, to clear
and make plaine the darke places of he
selfe. And therefore they are iustlie charged to
be infected with a most dangerous heresy
who perswade & mainteyne a great doub
fulnesse and obscuritie to bee in the word
therby to shinne the repute of their reli
gion & conuersion: according as Irenaeus
testifieth in his third booke. *Heretici, cum
ex Scripturis arguuntur, in accusatione con
uertuntur ipsarum scripturarum, quasi non
recte habeant neque sint ex auctoritate: et
quasi varie sint dicta: et quia non possit ex
his moueri: Veritas ab his qui nesciant tra
ditionem*

Irenaeus lib. 3.
Cap. 2.

principall points of Poperie.

ditione. Heretiques whē they are reproved
by the scriptures, they returne an accusatiō
against the scriptures, as if they were not of
sufficient authoritie, and as if they were
doubtful & diuersly to be taken & expounded:
that the truth could not be founde out by
the scriptures, of those men which knowe
not the tradition. These are the very speeches
of your Church at this daye against the
scriptures, that the scripture hath no right
rule and sufficient authoritie to decide con-
troversies, & discern spirits, because it is
but a dead letter, & that one place may bee
taken in diuers & sundrie senses, & that the
true sence can not be had but onely in your
church, because it knoweth the tradition,
that is in what sence the fathers haue deli-
uered it vnto the. I haue told you already
word, that it was the practise of our Saviour
Christ, to appeale vnto the scriptures rather
thē vnto the church: so consider I pray you,
that wee finde it in the scriptures, that the
wicked & vngodlie haue appealed rather
to the Church, then to the Scriptures:
reasoning as you doe, that they were of
the Church and therefore could be de-
cided: And therupon haue taken liberty,

Jeremy. 18.

A Confutation ypon the
not onely to neglect the word brought
the true Prophet of God, but also to pe-
cute the bringer. For thus speake
Iewes against Ieremy: Come and let
imagine some deuise against Ierem
for the lawe shall not perishe from
Priest, nor counsaile from the wise,
the word from the Prophet: Come a-
let vs smite him with the tongue, and
vs not giue hede vnto any of his wor
You may see that vpon this ground
the law could not perishe from the Pri
nor the word from the Prophet, whic
this in effect, that the Church could
erre: they take liberty to fight aga
the truthe, and true Church of God,
not to regarde the wordes of the true P
phet of God.

Affertion.

*Quatuor nota eiusdem Ecclesie,
Est Vna, Sancta, Apostolica, Cathol*

1. In her is vnity of Doctrine and
craments.

2. In her is holinesse and perfection

2 cl

principall points of Poperie.

right by christian life, practised, vsed, and ex-
to perfe as deuout seruinge of God both
like the daye and night, chastity of life, almesse
d let v needes, fastings and other afflictions to
eremy being the rebellious body in subiection
om the to the spirit, buildinge of Churches, vni-
e, no versities, Colledges, Hospitalls for the
me and poore, lending of mony for charitie and
and le not for vsury, and a continuall remem-
words brance as well for the liuinge as for the
nde the dead.

Porte In her ther is a continual succession
which is as well of Bishops as of doctrine, from
ulde no the Apostles time euen vnto this.

again In her is vniuersalitie of faith doctri-
od, an ne and Religion.

ue Pp

Answer.

Y Du make iiii. notes or marks of the
true church whereby shee is to bee
knowne & discerned. The first for that shee
is at unity within hir selfe, both touchinge
the doctrine and Sacraments. The second
and because the fruites of holines and true righ-
teousnesse abound in hir. The third in that
shee hath the Apostles doctrine deliuered
achn

B. 5. into

A Confutation of the
into her handes, by a continuall succ
of Bishops, fcs the Apostles time un
end of the world, for I thinke that is
meaninge, albeit your wordes wa
succellion of Bishoppes and Doctrin
longer than unto this tyme. The four
cause her faith Doctrine and religion
niversal. Because you bring forth p
afterward (such as they be) for the st
thening of your opinion touchinge
markes & notes of the church: the and
therunto shall sufficiently teache vs
to thinke of this that you haue said, a
what sense and meaninge, or with
caution and conviction, these are to be
ceined as markes of the Church.

Affertion.

For the first. God saith by his Pro
Jeremy. *Dabo eis cor unum & viā v*
For the same Christ also prayed to
father. As thou and I are one in dei
graunt that such as are mine may be
in concord. Which as you may re
the Actes was graunted him of his
father: For there was in the prim
Chu

Jeremy. 32.

John. 17.

Act. 4.

principall points of Poperie.

successor of che, *Cor vnum, & anima vna*: Saint
also prayed for the same, saying:
pacientia & solati det vobis idipsum Roma. 15.
warrant is alterutrum, secundum Iesum Chri-
ut *unanimiter vno ore honorificetis Deum*
fourth, *Domini nostri Iesu Christi*. Et Corint. 1.
I beseech you *obsecro vt idipsum dicatis omnes*, &
proof is in vobis *Schismata*. Therefore I
conclude that where discord & diuision
in the matters of faith, there can not bee
the church of Christ: vnlesse you wil as-
suredly say that god hath not performed his
promise made by Ieremie, neither
that the father heard the said prayer of
to bee one for the vnity of the Church:
and that Saint August. was greatly de-
cided, who saith that in *Cathedra vni-* August. epist. 165.
est doctrina veritatis.

Proph. *ia vna* **Answer.**
I prooue that in the church is little
of doctrine & sacraments, you alieage
of the Prophet these wordes: *Dabo eis*
vnum & viam vnā. I will giue
of his from one heart and one way. I hope you
read the chapter, and therefore doe
Church remember

Iere. 32. vers. 32

A Confutation vpon the
remember that this people whom
misseth to bring againe out of capti-
then to giue them one hart and one
had already a kinde of vni-ty and
among them: for the Prophet in this
chapter affirmeth, that the Pri-
phets Priests and people had
to turne their backes vpon the Lord
had set their Idolls in the house
his name was called. And this
and agreement in such corrupt
worshippe of God, was the cause
Lord (as he had decreed to punish
geuinge them ouer into the hands
Chaldeans) euen so did execute
decree in deede, And yet not so, but
promiseth afterward in his time
them home againe to their owne land
then to giue them one hart and one
feare him, and to plant sincere Re-
the true feare of god among them
may see by this place, that there is
vni-ty but in veritie and truthe, be-
Lord speaketh vnto this people,
great agreement in their corrupt
rbing the seruice of God: as if
here at deadly dissention: sayinge

the principall points of Poperie:
whom hee hath made them one hart and one waye. Your
captiuitie in is not the veritie, as God willinge
ad one waye plainly proued when I come to that
and come, and therfore your agreement howe
in this soeuer, is the most dangerous diu-
dinces that can be, for that it is sundryed from
ad conseruation of Christ and his Gospel. I com-
e Lord, therefore against you with this testi-
mone whereof, that because you haue not the veri-
tie is their fault with you, therefore you haue no bntie
pt doctrine of you. For this place plainly pro-
ueth why, that it is true doctrine and religion,
with the which maketh men to be of one hart and
handes & waye, in so much that the Lord when
cure the promise to restore sincere worshippe
to, but the promise of God, saith, I will giue them
time to be of one hart and one way. Our harts & wayes
one land, & they growe into any vnitie in deede,
ad one waye they bee established in true Reli-
gion. But be so variable, that wee may bee
them. For by the crafty wiliness of men, from
ere is no waye into another without any stoppe
, because. For in so many grosse corruptions
ple, who are entred into your church the one after
corruption, & one more corrupt then another:
as if there were of the most of you now (since
inge, & the

A Confutation of the
the late reuiving of the Gospel) begin
blush at: which of you euer before
time did once stande against any of them
Your ready consent to euery of them w
out gainsaying, declareth that if there
bene as many more of no lesse corrupt
you should for all that haue had no po
to haue withstoode them. And no r
uaile, for we doe neuer make any staye
for we come to the knowledge of sin
religion, which when it entreteth begin
to make vs afraide of corruption eue
the least things that haue no warrant
the truth of God. If you geue any
dit to the Prophet in this place, you
neuer speake of vnitie, without re
ninge it to truth and veritie. And
for you may see howe your first wi
reprooueth your iudgment touching
without any mention of veritie and t
I truste you will giue mee good le
deale by waye of demaunde with y
longe as I haue no other meaninge
in this our disputation of vnitie, to
and your witnessse at one. Tell me th
I pray you at your conuenient tyme

principall points of Poperie.

beginne to people of Israel to whom he saith he
one the same one hart & one way, were not the
of the church of god (albeit there were great cor-
m with opinions among them in the service of god)
here be the church was at that time? And if
captions say they were the Church, then an-
o point are me howe these two hang together,
no more at the Lords promise in the tyme to
staye home, and after their returne to give them
of sincere hart and one wate, which is (as you
beginning of vnitie, whereas you are of opi-
a euening that there is no true Church, if there
erat from not already vnitie among them. And
any therefore haue not onely made it a marke,
you make the first marke of the church. A long
at rest heare from you of some good agreement
And the end betweene you and your witnesse.

your second testimony for vnitie is
and true men out of the Gospell after Saine Iohn.
and leaue is the prayer of our Saviour Christ
ich prayd his father for his elect. These are the
tunge, *Pater sancte serua eos per nomen tuum,*
to let *his dedisti mihi, vt sint vnum, prout &*
ne the Holy father saue them by thy name,
leyfure thou hast geuen vnto me, that they

may

Iohn. 17.

Iohn. 17.

Iohn. 15.

A Confutation vpon the
may be one as we are. You shall spare n
albeit I receiue not your exposition: for
that our saviour christ hath opened his
meaning, for he himselfe doeth more pla
ly declare this matter in this same chap
when he prayeth that this may bee gra
ted vnto all that shall by the Apostles d
ctrine be brought to beleue in him: *Vt om
nium sint sicut tu pater in me, & ego in te
& ipsi in nobis unum sint*: that all may
one as thou father in mee and I in the
they in vs may bee one. Hee prayeth
simply for agreement, but with addic
that they may bee one and at agreement
God the father & in Christ, & remaine
in them, which is performed when
trueth of his word is truly embraced
followed, for then are we said to be in
as appeareth in the xv. of this Gospel
*manseritis in me, & verba mea in
manserint*: (saith our Saviour Christ)
claringe that this is to abide vnto
him, when his word abideth in vs. I
wise in the second to the Colossians,
that he hath told them that al the trea
of wisdom & knowledge are hid in C

principall points of Poperie.

are therefore willeth them, as they haue
reueled Christ Iesus, so they shoulde
walke in him: forthwith he warneth them
to take heed that no man deceiue them
with Philosophie, according to the tradi-
tions of men, & not according vnto Christ,
declaring that this is not to be in Christ,
either to walke in him, w^he we walke af-
ter the traditions of men, and remaine not
vnto him, and at one w^h him in his
word. Prooue vnto vs then, that you are
in God the father, & in Christ, by be-
lieuing vnto the truth of their doctrine,
that you remaine in them, by hauing
their words remaining in you: and the we
make good reckoning of such an agree-
ment. But seeing the contrarie is appa-
rent, we affirme out of this place, that the
word of our Saviour Christ, is not be-
lieued in you, that you should abide one in
him, because their wordes and doctrine
be not in you.

Besides this you are to be put in re-
membrance, that albeit our Saviour
Christ prayed for vnto, that it might be
counted vnto his disciples to be one, yet
that

A Confutation of the

that proueth not that without imperfecti-
on they did enioy it, for he prayeth in like
manner in the same Chapter for the faul-
full, that they might be deliuered from euil
will, Nowe who knoweth not, that his body
greatly subiect to euil, whether you vnder-
stande it of outwarde or inwarde euilles
spirituall or temporall, as wee call them
and yet notwithstanding that prayer was
heard for them as well as this. I say there-
fore, that as the Church is boide of euil
so is it of dissention and variance, and as
it is troubled notwithstanding this pray-
er with euil and oftentimes geueth great
offence by falling into the same: So is it in
like manner with discorde and dissention.
These speeches therefore which be
absolute in them selues are by the iudge-
ment of the Learned, to be limited ac-
cording to that measure which is graun-
ted vnto man to attaine vnto, and not ab-
solutely to bee pressed as you doe.

Actes. 4.

You alledge moreouer for prooffe of
your assertion, out of the Actes of the A-
postles that there was in the primitiue
Church

principall points of Poperie.

Church *unum Cor & una anima*, One heart and one minde. It is true that there was greate agreement in that people, which was as it were the first frutes of the spirit of God, and of the Apostles doctrine and laboures: and such an agreement as Churches planted after by the Apostles themselves had not the like, as it is apparant in the Church of Corinth, and yet a true Church, and so called and accounted of by the Apostle Paule. There was such vnitie of affection among them, that they liberally employed their goodes one vppon an other, as necessitie required, and albe it the vnitie of minde and affection which they had among them selues was verie great, yet it was not so vniuersal, as that it did admit no exception of any particulars, for we reade immediately after of two Annanias and Sapphira: that were not so single hearted toward their bretheren as the rest, and therefore received punishment accordingly. But I pray you marke that it is sayd there *Multitudo credentiu erat cor vnum & anima vna:*

A Confutation of the

They were faithfull and beleeuers of
woorde of God, and not seruantes
slaves to the traditions of men, that
this Ueritie among them. Vnlike the
foze is in this place(as before) restrai
vnto veritie and crueth. So that if
looke for any helpe from hence you are
proue the trueth of your doctrine, be
you bring in the vnicie of your affectio
But let this be graunted, what haue
saide for your selfe? pee haue brought
proue one exāple, if you had brought
ny of these, a Logiciā would haue answ
red you, that examples prouue nothing
what exceptiōs may be taken against y
one example? was there not murmurin
complaining immediately after, am
this number, y are said there to be of
heart & mind, for that the Grecians th
widowes were not prouided for,
therebpon a newe order taken for th
better prouision? and were not two of
number, whose heartes were saide to
one, hunted out from among the rest,
made a Spectacle of the iustice of Go

Act. 6.

Act. 5.

principall points of Poperie,

against dissimulation? Moreover howe can
an example how true soeuer at the begin-
ning and for some little time, become a
rule to binde all men for all times? Now
the daunger of diuision is greater as expe-
rience doeth tell vs in the continuance
and encrease of the Church, then at the
first planting and building of the same, so
that an example of vnitie in the Church
long continued and encreased, had beene
more forcible and fit to induce vs, then
this of the Church newly planted.

The place alledged out of the Ro-
manes exhorteth vs to beare one with the
infirmities of an other, to receiue them are
the weaker sort, not to discaine them,
or cast them of in their weakenesse and in-
firmities: remembryng well how Christ
hath receiued vs in our wantes. If hee
speake of Vnitie in doctrine and Sacra-
mentes in this place as you say, his prayer
for it, doeth rather argue a want to be as-
set in the of the thing, then to impoſe any
present possession thereof. For we are not
wont to pray for the thinges we haue

Roma. 15.

C.3.

alreadie.

I. Corinth. I.

A Confutation of the

alreadie, and you know your Assertion maintaineth that vnicie can neuer be sundered from the Church because it is a speciall note and badge thereof. The authoritie out of the Epistle to the Corinthians is directly against your Assertion, for there were (as he affirmeth in that chapter) Sectes and Schismes among them, one holding of Paule, another of Apollo, which he praieth may be staied no more hard of amongst the. There being then sectes and schismes amongst the, and yet notwithstanding he geuing them the name and title of the Church, as appeareth in the beginning of that Chapter, prooueth that euerie diuision by and taketh not away the name of the Church from those that are so deuided. To briefe, that place which inferreth a diuision to haue beene in a Church, it notwithstanding remaining still a church: is but a weake ground to prooue that Vnicie is an infallible note and marke of the Church. You conclude with Augustine in his epistle one hundred sixtie sixe. For you haue mistaken the number, it is not as you quote it. There are not many wordes alledged

principall points of Poperie:

out of him, and yet they are not all true:
 is alledged, howbeit you haue most of all
 swarued from his meaning, I will there-
 fore set you downe his woordes both be-
 fore and after. *His atq; alijs similitu-*
dinibus Dcminus seruorum suorum tolle-
ratiam consumauit, ne dum se boni putant
malorū permixtione culpari, per humanas
& temerarias dissensiones aut paruulos per-
dant, aut paruuli pereant, quod vsq; adeo
cœlestis magister cauendum pramonuit, ut
etiā de prepositis malis plebem securā face-
ret, ne propter illos doctrina salutaris cathe-
dra desereretur, in qua coguntur etiam ma-
li bona dicere, neque enim sua sunt quæ, di-
cunt, sed Dei, qui in Cathedra unitatis do-
ctrinā posuit veritatis, de prepositis suis ma-
la facientibus, & dei dona dicentibus ait:
quæ dicunt, facite: quæ autem faciunt face-
re nolite. Augustine in this Epistle defen-
 deth y^e church against the Donatistes who
 charged it to be defiled wth the wickednes of
 some euil men, wth whō it did communicate,
 and that in communicating with those euil
 men in the Sacramentes, they were made
 partakers of their sinnes. He vseth certain
 similitudes taken out of the Scripture,

August. Epist.
166.

A Confutation of the

to confirme a tolleration of euill manners, when without daunger they cannot be reformed, shewing the daunger of rashe diuision, how strong it is to ouerthrowe the weake, and that the Lord hath forewarned vs to take heede of this rash deuiding of our selues from the Church, because of the euill life of some: in that he warranteth the people against the euill manners of their guides and Teachers, in asmuch as he commaundeth them to heare their doctrine, but not to followe their example of life and conuersation. For euill men saith he are compelled by the woorking of God to speake good thinges, neither are they their owne, but the matters of God which they doe utter, who hath placed the doctrine of truth euen in that chaire, where there is vnitie with euill manners. Therefore the truth himselfe of guides doing euil, but saying that which God hath geuen them, saith, do as they say, but do not as they do. This is the vnitie that Aug. speaketh of, which is to be restrained to the matter he hath in hande, to witte, that the euill life of some in the church, is no sufficient cause

principall points of Poperie.

ners, cause to make a diuision from that church.
For if it had, the Lorde woulde not haue
moued vs to heare those, and to doe as they
saye. And yet which is moze, he doeth fore-
warne vs to beware of diuidinge our selfs
rashly from such, in that hee compelleth
oftentimes men of euil life, to deliuer good
and sound doctrine vnto his people, and
hath got a place for his trueth out of that
chaire, where they doe sit who are at vnitie
with euill manners. If we were departed
from your church, onely because of your
euill life, findinge no fault with your doc-
trine, you might reply with Augustine, &
saye vnto vs: *In cathedra unitatis posuit
doctrinam veritatis*: Wee hath placed true
doctrine in their mouthes, who in their life
are at vnitie with euill conuersation. But
your doctrine is at deadly debate with the
trueth of God his word, and therefore wee
haue a Christian quarell against you, not
for lyfe onely, but especially for euill Doc-
trine, and the Lord I doubt not shall in his
due reuenge vs of you, by killing the er-
ror which is within you. I conclude ther-
fore against you by your owne testimonies,
C. 5. that

A Confutation of the

that vnitie simply as you haue set it doth
is no note of the church, but Vnitie w
additiō [of truethe and Verity.] I conclud
also against you by your own witnesse, th
there is no such Vnitie required in do
ctrine, as to exclude frō the church all th
that are at any kinde of variety, touchi
any point of Doctrine within themselues
We saie of variety in that doctrine wh
toucheth not the foundation of Religio
pea albeie the article it self shall touche
foundation, when yet notwithstanding
controuersy is not about the hart and p
cipall part thereof: as Augustine saith

August. epist. 76.

the diuersitie of obseruatiōs in the church
*Sit ergo vna Fides vniuersa, quæ ubiq; di
tatur Ecclesia, tanquā intus in membris, e
si ipsa fidei unitas, quibusdam diuersis obs
nationibus celebratur, quibus nullo mo
quod in fide verū est impeditur: omnis en
pulchritudo Filia Regis intrinsecus: illa an
obseruationes quæ variè celebrantur, in ei
veste intelliguntur, vnde illi dicitur in fin
bris aureis circumamicta varietate. Al
bewty of the king his daughter which si
nifieth the church, is as August. saith*

wa

principall points of Poperie.

but her outward garmentes are of
uers colours, to declare that variety whe-
r in doctrine or ceremonies, so it bee in
garmēt, not peirring the hart & bowels
Religion, can not take away the beauty
the church which is altogether inward.
for you that wil acknowledg no church
where there is any variety in doctrine, I
proue unto you, not onely that your
church hath had diuersitie & dissension in
ctrine, but also that you haue bene at con-
tention about such pointes of doctrine, as
ake the verie pillers & groundes of Reli-
gion. Wherin lest you should thinke that
would alledg the authoritie of some that
were partial in my behalf, I am contented
be tried by Mathew Paris, a Monk of S.
Albōs, who in the chronicle that he writeth
th declare, that in the yeare of our Lord,
1243. which was the xxviii. yere of the
reigne of Henry the thirde, then King of
his Realme of England, there was great
controuersie betweene the fryers and the
Aniuerstie of Paris, because that the
fryers taught in pulpittes, & mainteyned in
publique lectures, these opiniōs following.
That

Math. Paris. fol.
814.

A Confutation of the

That the diuine essence was not
same altogether in the holy Ghost,
it was in the father, & in the sonne. wh
plainely vphouldeth an inequality
persons contrary to the Christian fa

That the holy Ghost, as he is loue, p
cedeth from the father only, & not
from the sonne: whereas the C
stian belief holdeth that he proced
from them both.

That neither the soule nor the bo
shalbe after the resurrection in that h
uē where the Angels are, but in anot
about the firmament.

That the euill Angel in his first cr
tion was euill and neuer good: which
pinion chargeth the Lord of necessit
be the Author of euill.

That an Angel in one instant may
in diuerse places, and euerie where i
will: which opiniō intituleth the Ang
vnto that which is only proper to G

That Adam had neuer such a state
innocency, as that he might haue sto
and not haue fallen frō the obedience
God. which opinion doth ouerthro
the Iustice of God,

T

principall points of Poperie:

not that he that hath more helpe of nature,
most, that all of necessitie haue more grace and
in which greater glory. This opinion utterly ouer-
alities, sheweth all the doctrine of the free mer-
in faith, in Christ, of mortification, and rege-
ue, procreation. These opinions being once bro-
not all, ed and publicly mainteyned in the
e Chr scholes, the Doctors of Paris (as there
occeded, was great cause why) did stoutly resist and
he bod stand against them, settinge downe their
that he judgement vnto euery article seuerally in
another this forme of wordes. *Hunc errorem pro-*
batemur, & assertores eius & defensores
excommunicamus. We forbid this error, &
st cre the mainteyners and defenders thereof we
which be excommunicate. You can neuer prooue
cessity that the greatest controuersie that euer
may was or is at this daye amongst vs, was so
ere if material and did so nerely touche the foun-
e Ange dation of religion as doth the least of these.
to Go And therefore when you write againe, let
state us not I pray you heare of any exclama-
e stood tion against the diuision that is amongst
liencee us as you say touching Doctrine: vnlesse
rthrow you will set downe some particulars, and
Th let the world see that you deale plainly &
Simply

A Confutation of the

simply, and are able to prooue indeed
which in general termes you would see
to carry away. I am well assured that
was neuer any such dangerous opinion
professed in our scholes, or contended for
among the learned that professed the
pel at any time, wherof in degree of error
might truly be said that they were made
equall vnto these. And if you continue
neuer so longe in seeking monuments &
records, yet shall you not finde the like
among vs.

Assertion.

For the second the Prophet saith, *Templum tuum decet sanctitudo Domine in longitudine dierum. Templum Dei sanctum quod estis vos* (inquit Christus.) *Media nocte surgebam ad confitendum tibi* (inquit Prophetas.) Some saith Christ geld these for the kingdom of heauē that is to say by fasting, by prayer, & other afflictions. *Castigo corpus meum inquit Paulus, & seruitutē redigo, &c.* To Iudith after her notable & victorious acte to her commendation it was said. *Confortatum est cor tuum quod castitate amaueris. Bona est opera tua* inquit

Psal. 92.

I. corinth. 9.

Psal. 118.

Matth. 19.

I. corinth. 9.

Iudith. 15.

principall points of Poperie:

indeed Tobias cum ieiunio & elemosina, Tob. 13.
 kind of devils, saith Christ, meaning
 the Doctors say, the spirits of forni- Matth. 17.
 on are not cast out but by fasting &
 yer. *Sic luceat lux vestra coram homi-* Matth. 5.
us, ut videant opera vestra bona, inquit
Christus, ex fructibus eorum cognoscetis eos Matth. 7.
inquit Christus. Mutuum date nihil, inde Luc. 6.
antes inquit idem Christus. Sancta &
ca pœnis solvantur dicit Scriptura. 2. Machab. 12.
 which though the Iewes did neuer re-
 ceive no more than they did the Gospel
 of Iohn, yet the church hath and doeth
 receive boeth for canonicall scriptures.
 pater in the third generall councill of
 Charthage, where Saint Augustine was
 present. *Qui dicit quod Machabaeorum li-*
brum non Iudai sed Ecclesia pro Canonicis
habet. Which also is affirmed in the Ca-
 nons of the Apostles. The which church
 to be preferred before the Iewes syna-
 gogue, to whome Christ hath promised
 the continual assistaunce of his holy spi-
 rit, *Propheta teste dicente diligit Dominus*
portas Syon super omnia tabernacula Iacob.
Magna

Confil. in suorum
 decret. cap. 47.
 August. lib. 18. de
 civitate Dei cap.
 26.
 Canon. cap. 84.

Psal. 86.
 Agge. 2.

A Confutation of the

Dionys. cap. 7. de
coelest. Hier. Chry.
in Epist. ad Phi-
lippen. Homil. 3

August. Homi. 17.
de verb. Apo-
stoli.

Read the whole
chapter, and ye
shall finde the
matter more at
large.

*Magna erit gloria domus istius nouissima,
plusquam prima: dicit dominus.* In the pri-
mitiue church they vsed praier for the
soules departed, which was the traditio
of the Apostles, as witnesseth Dionysius
Areopagita, S. Paul his scholler, & so wit-
nesseth also S. Chrysostome. *Non fru-
stra ab Apostolis sancitum est, ut in cele-
bratione venerandorum mysteriorum me-
moriam fiat eorum, qui hinc decesserunt: none-
runt illis hinc multum emolumenti fieri
multum utilitatis. Habet inquit Au-
gust. ecclesiastica disciplina, quod fideles no-
uerunt cum Martyres eo loco recitantur ad
altare dei, ut non pro ipsis oretur, pro ceteris
autem commemoratis defunctis oretur.* S.
August. praying for his mothers soule
Monica saith in his praiers made to
God thus, as it appeareth in the eleueth
chapter of his nienth booke of his con-
fessions, declaring how she did not de-
sire to be costly buried. These were not
the thinges (saith hee) that shee anie
thing required vs, but only desired vs to
haue her in remembrance at thine Altar,
to the which she had beene accustomed
no

principall points of Poperie.

no day missing to doe seruice, from
which thee well knewe that holy sacri-
fice to be dispenced, by which the obli-
gation that made against vs was can-
celled, &c. In the primitiue Church
they builded Churches. they erected al-
tars, and offered sacrifices therevpon,
which was a sure token and argument
of the true faith of Christ: as Chrysost.
writeth, Nowe such as in wordes and
actes inueygh against & contemne the
said good woorkes both profitable for
the quicke and the dead, seeme to me
to bee no more members of the primi-
tiue Church, than they bee of our Ca-
tholique Church, at this daye. And I
pray ye iudge which are Christ his folke
by his owne rule abouesaid, that is to
saye, by their fruites, and consider by
the monumentes of our forefathers left
behinde them, whether they were *illa*
arbor bona, which brought forth good
fruite.

Chrysost. contra
gentes. Deus fit
homo.

Math. 7.

D An

A Confutation of the

Answeare.

1. Pet. cap. I.

John. 17

Ephes. 4.

Ecclesia est sancta. Another note to discern the Church by, is Holines: for the Church is the temple of God, & therefore not prophane, but holy, as it is written. Be ye holy for I am holy. This sanctification and holinesse wee haue not by nature, but by grace. The pathes of godlines and true holines, are descried by the word of God, our naturall witte tudgeth not a right thereof. The word of God as it doth discover the right way and declare what works be acceptable to G D D, so it doeth by exhortation quicken and stirre vs by thereunto, and therefore our Saviour Christ in the prayer that he made to his father for the Church, hath these woordes: Sanctifica eos veritate tua sermo tuus veritas est. Sanctifie them with thy trueth, thy woord is trueth. And in the Epistle to the Ephesians this word Truth is ioined with righteousnesse and holines, as a marke to distinguish betweene true and counterfeit woorkes. His woordes are these Induite nouum hominem, qui secundum deum creatus est in iustitia & sanctitate veritatis. Put on the newe man which is created after God

principall points of Poperie.

God in right eousnes & holines of trueth,
or in righteousnes and true holines. And
in the next Chapter the Apostle likewise
completh the trueth with goodnes & righte-
ousnes. *Et sily lucis incedite, nam fructus,*
spiritus situs est in omni bonitate, et iustitia,
& veritate, probantes quid sit acceptum do-
mino. Our Sauour Christ saith, *nam vos*
puri estis propter sermonem quem loquutus
sam vobis. Now you are holy by reason of
the woorde that I haue spoken vnto you.
The tree must be good before the fruite be
good: we must be sanctified with the trueth
before we can bring forth fruits of true sac-
rification and holinesse. As for your church
she hideth the word of trueth, the holy scrip-
tures, from the people in an vnknown
tongue, and mainteineth workes doene of
a good intent, which the Scripture con-
demneth, when they haue no warrant fro
the word. Your fruites therfore may seem
faire to the eye, but to the tast & triall they
can not be good, because you are not good
trees your selues: good trees you are not, be-
cause you want the sap of p^r truth & word of

Iohn. 15. 1.

Numeri. 15.

D. 1.

God and

A Confutation of the

and are fedde with inuentions and tradi-
 tions of men, and your owne good intents
 and deuotions. I knowe you looke that I
 should proue this out of the Fathers, to
 wit, that we must haue in vs the good
 seede of the woord, before wee can bring
 forth good woorkes acceptable to God,
 and that it is required that we our selues
 should be good, before we bring forth good
 fruite. Wherefore I am to require you,
 to consider what Chrysostome writeth of
 this matter. *Offendes equidem multos,*
qui quamuis sermonem veritatis non acce-
perint, & foris sint, operibus tamen pietatis,
ut apparet, sunt conspicui. Inuenies viros
miseriordes, compatientes, iustitia vacan-
tes: sed nullos facientes fructus operum, quia
nescierint opus veritatis. Thou shalt finde
 many, who although they haue not recei-
 ued the woord of truth, but are without,
 yet notwithstanding are, as it appeareth,
 famous for their good woorkes: thou
 shalt finde men mercifull, full of compas-
 sion, geuen to bright dealing, but for al
 that, bringing forth no frutes, but leaues
 of woorkes, because they bee ignorant of
 the

Chrysost. De fide
 & lege naturæ &
 sancto spirit.

principall points of Poperie.

the woork of trueth. Unto him agreeth

Hierome. his woordes are these. *Quia* Hieron. in Agge. cap. 2.

hac mandata sunt nobis, ut ponamus corda

nostra in viis nostris, ascendamus in mon-

tem rationabilem: & ad singula problemata

congrua de testimoniis Scripturarum lig-

na quærentes, præcedamus ea, & adifice-

mus domum sapientiæ in nobis: postquam

enim hæc fuerit extructa, finis adificationis

eius, erit, ut dominus glorificetur in nobis.

Because these thinges are geuen vs in

commaundement, that wee should set our

heartes vpon our waies, let vs goe vp bn-

to the mountaine of wisdom, and for eue-

rie doubt seking fitte wood out of the testi-

monies of the Scriptures: let vs cut it

downe, and builde a house of wisdom

within vs, for after that shall once bee

builde, the end of that building shalbe, that

the Lorde may be glorified in vs. And

vpon the second chapter hee speaketh yet

more plainely vpon this matter. *Possumus*

dicere frustra aliquos munera offerre Deo,

& eleemosynis atque oblationibus putare

Deum posse placari: cum ipsi non extruxe-

rint in se templū spiritui sancto, tunc enim

profunt

D. 3.

profunt

A Confutation of the

*psut eleemosyna & munera quae offeruntur
en altari, cū scriptum quis edificauerit tēplū
dei et post adificationē tēpli, dona obtulit in
altari.* We may say that these men do offer
giftes in vaine to God, and thinke that
God will be pacified with almes and offe-
ringes, when they haue not built in them-
selues a Temple for the holy Ghost. For
then are almes acceptable & gifts which
are offered vpon the altar, when a man hath
first built himselfe the temple of God, & af-
ter the building of the Temple, shall offer
giftes vpon the altar. This word of God
which is the word appointed for the bul-
ding of the Temple of God, you are no-
thing acquainted withal, you are not often
conuersant in the profitable reading and
hearing thereof, and therefore no mar-
ueille if neither your faith be grounded vpon
the promises in the word, nor your di-
rection for good woorkes be taken out of
the Lawe of God, but followe custome
and your owne deuotion, to guide you vnto
that which you trust vpon, and to those
woorkes which you were wont to doe. As
before you learned out of the scriptures: so
nowe you perceiue by the fathers that no
man

principall points of Poperie.

man can offer an acceptable gift vnto God, before there be a temple of God, and the matter that maketh vs the temple of God, is not founde in our owne deuotio, but only to be had in the written word of God. Consider therfore would that before you had told vs of the sacrifices & offerings to be made, you had admonished vs of the building of that Temple, where the sacrifice must be offered if it bee acceptable vnto God. You should haue told vs that we out of the comforts and promises of the worde, were first to be made liuing vnto God, and then to haue required of vs good woorkes the testimonies of this life. I see no difference betweene this your teaching of woorkes & theirs who are Ethnickes & heathen men, for they haue required and practised many good woorkes, before they them selues through faith in the word were made good and acceptable vnto God. Learne therfore if you wil not of the scriptures, yet of the fathers, to be come a Temple made of that wood which he hath appointed, before you make any greate accompte of the good deeds & oblatiōs wh you do offer vnto him.

A Confutation of the

Now let vs see your frutes and good
worke. The frutes of sanctifica-
tion and holynesse you make chastite of
life, almes deedes, fastings, building
of Churches, Uniuersities, Colledges,
Hospitales, lending of money for chari-
tie and not for vsurie, and praier for the
deade. I haue with some diligence
perused the xi. chapter of the Epistle to
the Hebrewes, where I see the good worke
and frutes of the best men, for the which
they haue got them an euerlasting reme-
mbrance by the testimonie of the spirit of
God, and are set forth as paterns and
examples of true obedience. I finde there
no mention of manie of these which you
doe set forth as the principall worke,
but great commendation of others which
you haue not so much as once named. I
doe finde there great commendation of
one Abraham the father of the faithfull,
a great rich man, not for building of
Churches, Hospitales, or Colled-
ges, but for leauing his friends, and
countrie, going out from among them,
at the commaundement of the Lorde,
not.

Hebr. I I.

principall points of Poperie.

not knowing where to become. Wee are
able to shewe you many such good workes
among vs. For diuers in this land of great *Roma. I 5.*
wealth, haue in the late dayes of Queene
Mary for their conscience sake, in iustifying
the cause of his Gospel, and therfore at his *I. Corint. 1.*
comandement, left frendes, landes, goods,
and cositry, not knowing where to become.
I doe read there of one Moses, a milde and
mercifull man by the testimony of the holy
Ghost, commended not for lending of mo-
ny without taking interest, or building of
Hospitales for poore and impotent men,
neither yet for mercifull remembrance (as
ye do counte it) of the dead in his prayers:
but for that he refused to be called the sonne
of Pharaos his daughter, and chose rather *August. epist. 165*
to suffer aduersitie with the people of god,
thā to enjoy the pleasures of sinne for a sea-
son. And if this bee a good worke wee can
shew you many of these. Peruse that chap-
ter, consider the men there mentioned, you
shall finde that they were of the best. Exa-
mine the frutes of their faith, their good *Iere. 32. yerl. 32.*
deedes, & compare the with the most of these
that you haue recited, & doe require. Note

A Confutation of the

the varietie. Marke howe many of yours
ye can finde registered there, that is a true
kalender of Christian workes, they are no
counterfaits, they cā not but kepe waighe,
for they are currant by the lawe of God.
Blame mee not if I doe require your ca-
refull consideration hereof, for the diuer-
sitie of these Spirits maye not lightly be
let passe. The one sauereth of the earth
so doeth not the other. For if a worldly man
that was neuer brought by in the schole of
Christ, bee asked his iudgement be-
tweene the good deede of that man whoe
doeth builde a Colledge, and of another
whoe leaueth his countrie with Abraham
at the commandement of God: he wil pre-
ferre that of buildinge a Colledge farre a-
boue the other, as beinge a visible monu-
ment that contineweth for euer, commo-
dious to many: full of glozy in the iudge-
ment almost of euery man: whereas the
memozy of thother passeth awaye with
the deede done, commodious (as comodit-
tie is measured in worldly respects) vnto
none, subiect vnto the mistakinge of an in-
finite number. And as concerninge all those
deedes

principall points of Poperie.

deedes that you do reckon by in forme and
manner as you doe them, wicked men haue
practised the all, & men that neuer heard of
the Gospel wold if cōparison were made,
preferre them before these which are regi-
stred by the holy Ghost, as the best deedes
of the best men. Yours would weigh more
with worldly minded men. And therefore
we may safely say that they are of th' earth
& not from aboue, for the world loueth and
liketh her owne. By meaninge is not to
speake against or to mislike in any respect,
buildinge of Colledges Hospitals & chur-
ches, when they proceede of a hart purified
by faith, & therfore seeking the glory of god
& not his own therein, & be ordeyned for the
aduaucinge of God his word & true wor-
ship, not to the maintenaunce of Idolatry
and superstition. Thus much generally for
workes, to let you see what is y^e sappe that
maketh the tree good, & what be the frutes
that are left in the register of the holye
Ghost, as the best workes of the best men.
Now let vs come particularly vnto the se-
ueral good deedes wh^{ch} you set downe. First
of prayer. Wee ble and practise it as the
Special

A Confutation of the
speciall weapon of a Christian souldiour,
we offer it vnto God as a speciall part of
his glozy, which he will not communicate
with any other: wee teache men to pray in
spirit and trueth: not in an vnknowne
tongue without any vnderstanding of the
trueth, and therfore without any affectiō of
spirit vnto that trueth. The scripture that
commendeth fasting and alloweth it, nei-
ther knoweth nor approueth your manner
of fasting. Compare your fasting with that
which we doe read of *Ioel. cap. 2. Jonas cap.
3. Nehemias. 9.* the second of the *Chroni-
cles, cap. 20.* You shal finde no more resem-
blāce betweene thē, than is betweene whyte
& blacke. In these fastinges there were spe-
cial occasions, thereof and speciall prayers
conceiued & made therby for their release:
there was no abstinēce from one kinde of
meate, & liberty for another, but abstinēce
frō all meates for that time. With you spe-
cial occasiō doeth not appoint the time: but
your set dayes and times, bring on all the
occasion that you haue. Their prayers
were peculiar according to the occasion,
you haue no special and peculiar prayers,
as you haue not any peculiar occasion:

With

principall points of Poperie.

With you, there is not abstinence from all kinde of meat for that time, but change of one kinde of meat for another, and that oftentimes no lesse delicate then the other. So that you may well bee nombred with those men against whome Ierome speaketh *Ad Nepotianum. Quid prodest oleo non vesci, & molestias quasdam difficultatesque ciborum querere, Caricas, piper, nuces, palmarum fructus, simitam, mel, pistacia: tota hortorum cultura vexatur, ut cibario non vescamur pane, & dum delicias sectamur è regno cœlorum retrahimur. Audio præterea quosdã contra rerum hominũque naturam, aquam non bibere, nec vesci pane, sed sorbitiunculas deliscatas, & contrita olera, betarũque succum, non calice sorbere sed concha. Proh pudor, non erubescimus istiusmodi ineptijs, nec tædet superstitionis? insuper etiam famam abstinentiæ in delitijs querimus?* What auaieth it not to feede of oile, and to seeke for the driest and hardest meates, as dry figges, pepper, nutes, dates, manchets, bony, and those nutes, which the Apothecaries doe much vse, al the garden is troubled, that wee might not

Hieron ad Nepotianum.

A Confutation of the

eat common meat, & while we follow after
dainties we are drawne from the kingdom
of god. I doe heare mozeouer that there are
certaine men, which contrary to the nature
of men, neither drinke water nor eat bread,
but suppe delicate brothes, and suppinges,
potheaches brayed, & the iulce of Beetes
not out of a cuppe, but out of a shell. I fe
for shame doe ye not blush at this folly? are
you not ashamed of superstition. Mozeouer
we doe seeke the commendation of abstinē-
ce in such dainties. You se here howe am-
cient your kind of fastinge is, and what Ie-
roms iudgement is of such fastes, where
ordinary meates are changed with delicat
dainties. If he were liuinge to beholde
your common kind of fastinge, hee wou'de
surely renewe his olde complaint against
the superstitious fastes of his tyme & say,
*Proh pudor, non erubescitis istiusmodi inep-
tys, nec tades superstitionis, in super etiam fa-
ma abstinentia in delitijs queritis?* We haue
not onely to charge your fastes as Ierom
did the superstitious abstinēce of his tyme:
but also as the Prophet doeth the pro-
phane fastinge of that tyme that hee liued
in.

principall points of Poperie.

in. *Ecce in die ieiunij vestri inuenitur* Mat. 58.

volutas vestra. Beholoe in the daye of your fast you are founde to doe your owne will. As their fastinge was not regarded of the Lord, because their owne will was satisfied and not the Lordes, touching their dealinge with their poore brethē: so yours is abhominable, because in your seruice done not vnto man, but with vs more vnto God, you are founde stiffly to vpholde your owne will and deuotion, not yelbinge vnto his witten woorde and commaundement. And therfor in a greater degree of offence, reiecting your fastes as did the Prophet theirs, wee may iustly say: *Ecce in ieiunijs vestris inuenitur voluntas vestra.* For all your fastinge you are still founde vpholdinge your owne will against the Lord and his woord. Those afflictions that you speake so much of, whereby you pretende to bringe the body in subiection to the Spirit, if they were greater then they are with some of you, yet not withstandinge you haue them in common with Idolaters of all tymes.

For this is a note of thē, as witneseth the
Apostle

A Confutation of the

Colos. 2.

Hieron. in Col.
cap. 2.

Apostle in the second chapter of his Epistle to the Colossians, that they make a shewe of wisdom and Religion in humblenesse of minde, and in not sparing their bodies: which Ierome vpon this place confirmeth in these wordes. *Non vos seducat Philosophia ad humanam doctrinā, quae sapientiae & abstinentiae specie subornatur in qua, tam vana est corporis afflictio, tā stulta meditationis intentio, cuius bonum ad capiendas & infirmandas hominum mentes, quasi quidam laqueus, Diabolo aucupante, protenditur, quò facilius malum suū sequens inducat.* Let not Philosophie seduce you vnto mans Doctrine, which is set forth with the shewe of wisdom and abstinence, in the which the afflicting of the body is so bayne, and the earnest intent of meditation is so foolish, the goodnesse wherof is hong before by the Deuill, as a snare to take the mindes of men and to weaken them, that therby the more easely he may bring in the popson of doctrine that cometh after. This matter he toucheth also in his exposition vpon the Prophet Aggeus in these wordes.

Hieron. in Agge.
cap. I.

Et super omnē laborem manuum, & ieiunia eorum,

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*eorum, & observationes varias, & humi-
dormitiones, qui tribus quadragesimis per
anum ieiunantes, & xerofagis humiliantes
animā suā, & vel maxime de Taciani radi-
ce crescentes: super huiusmodi laboribus
audiunt, tanta passi estis sine causa.* Upon
the labour of their handes, vpon their fa-
stinges, and diuerse obseruations, vpon
their sleepinges vpon the ground, which
fast thze Lenten euerie yeare, and bying
lowe themselves to eating of oxe meates,
and especially those which spring of the
roote of Tatianus: they beare of such la-
bours: ye haue suffered so great thinges
in vaine. You may see by the testimonie of
Hierom, that the afflicting of the body, is
not alwaies the best marke of the Church
of God and true religion. That which be-
fore was spoken generally may well be re-
newed heere, to witte, that not onely none
of these afflictions and humblings of the
bodie, but also no other thing how good so-
euer of and in it selfe, can please the Lord,
before by faith in his woorde we be made
his Temples. To which ende Hierome,
in an other place doth yet speake more ful-

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Hieron. in Agge.
cap. 2.

lie and plainly. His woordes are theses
Omne quod fecerint, quod mihi obtulerint,
vel vota pro salute, vel pacifica, vel pro pec-
cato, vel pro delicto, vel in holocaustū: siue e-
lectmosynas, siue ieiunia, siue victus conti-
nentiam, & Corporis castitatem, contami-
nata erunt in conspectu meo. Quamuis e-
nim sancta videantur specie sui, quae offe-
runtur a talibus, tamen quia tacta sunt ab
eo qui pollutus in anima est, omnia polluētur.
 As for the bringing of his bodie into sub-
 iection, which the Apostle speakeh of, &
 chastising of it, I doubt not but those who
 truely professe the Gospel haue it, abstei-
 ning not onely frō vnlawful comodities &
 pleasures, but also frō those that be lawfull,
 whē the enioying therof were likely to hin-
 der the course of the Gospel, which was his
 meaning to declare, as any man may per-
 ceīue, who wth indifferent iudgmēt wil per-
 use that chapter. To conclude this contro-
 uersie of fasting, you cōtending to binde it
 vnto certain daies & certaine meates, & we
 denying the same: let Tertullian, a man
 neare vnto Christ his time be iudge here-
 in. These are his woordes *Certe in Euange-*
lio

Tertul de ieiunio
aduersus Psychi-
cos.

principall points of Poperie.

lio illos dies ieiunij determinatos putant,
in quibus ablati sunt sponsus, & hos esse
iam solos legitimos ieiuniorum christianorum
abolitis legalibus & prophetis vetustati-
bus. Vbi volunt enim agnoscunt quid sapiat:
lex & propheta usque ad Ioannem. Itaque
de cetero indifferenter ieiunandum ex ar-
bitrio, non ex imperio noue disciplinae,
pro temporibus & causis vniuscuiusque: sic &
Apostolos obseruasse, nullum aliud imponentes
iugum certorum & in commune omnibus ob-
eundorum ieiuniorum. We affirmeth that
in the time of the Gospel those dayes are
appointed for fasting, in which the bride-
groom is taken away, meaning thereby
such times as bring speciall occasion with
them to admonish and warne vs for the
humbling of our selues before the Lorde,
& that y^e Apostles did thus obserue it: lay-
ing no yoke of certain & determined fastes
vpon men, but left it to be doone according
as the cause of euery one shoulde require.
You see how plainly he speaketh against
y^e restraining of it to certaine daies & times:
& as plaine & as flat is his speech immedi-
atly after against the restraining of vs
E. 2. in it

A Confutation of the

in it to certaine meates, *Xerophagias* vero nouum affectati officii nomen, & proximum ethnica superstitioni, quales castimonia *Apim*, *Isidem*, & magnam matrem, certorum eduliorum exceptione purificant, cum fides libera in Christo, ne Iudaica quidem legi abstinentiam quorundam ciborum debeat, semel in totum macellum ab Apostolo admissa detestatore eorum, qui sicut nubere prohibeant, ita inbeant cibis abstinere a deo conditis, & ideo nos esse iam tum prenotatos in nouissimis temporibus abscedentes a fide, intendentes spiritibus mundi seductoribus, doctrinis mendaciloquorum inustam habentes conscientiam. He affirmeth that the eating of certaine drie meates is a new name of a strange and affected office, nere vnto the superstition of the heathen, and that all meates are set at libertie vnto vs, and that we are let in vnto the Chambers without anie restraint, and that by the Apostle himselfe, who (as he saith there) doth detest the that forbid to marie, & commaunde to abstaine from meates created of God. As before you heare his iudgement for restraining of fasting vnto certain daies: so now you heare it touching the
restraine

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restraint of certaine meates in fasting. It
appeareth that although he were neere vn-
to the Apostles time, yet euen then this
superstition begoon, which afterwarde so
greatly preuailed.

The good woorkes that you spende
most trauell vpon, is prayer for the dead,
and that woorkes you would establishe by
Scripture, and therefore when you haue
alleged the place out of the second booke
of the Machabees, you adde these wordes
[*Dicit scriptura:*] and proceede to proue
that booke of the Machabees to be canoni-
call scripture, by the testimonie of Au-
gustine. You quotate in the margent [Au-
gust. *De ciuitate dei*, lib. 18. ca. 26.] In that Chapter there is no such matter. I thinke
you meane the thirtie sixe Chapter of that
booke, there are the same wordes that
you doe alledge, but I haue to charge you
of not setting downe the whole sentence,
but suppressing of that which openeth the
whole matter, you shal giue me leaue ther-
fore to set downe the whole sentēce as it li-
eth. His words are these: *Ab hoc tēpore a-*
pud Iudaos restituito templo, non reges sed
principes fuerunt vsque ad Aristobulum,
C. 3. quorum

Aug de cini. del.
lib. 18. cap. 36.

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quorum supputatio temporum, non in Scripturis sanctis quae canonica appellantur, sed in aliis inuenitur, in quibus sunt & Machabaeorum libri: quos non Iudei, sed ecclesia pro canonicis habet, propter quorundam Martyrum passiones vehementes atque mirabiles. Augustine as you see, affirmeth this supputation of time not to be found in the holy Scriptures which are called canonicall, but in other bookes, among the which are the bookes of the Machabees: He declareth plainly that the bookes of the Machabees are others and diuerse from the bookes of the holy Scriptures which are called canonicall: Non in Scripturis sanctis, quae appellantur canonice, sed in aliis, in quibus sunt & Machabaeorum libri: he doeth not say, in quibus errore opinionis Iudei existimant esse Machabaeorum libros: But these are his wordes, In quibus sunt & Machabaeorum libri. Hee doeth not say that they are falsly thought by the Iewes to be among other bookes, which are not called canonical, but expressly, that they are among bookes that be not called canonicall. You lay fast holde vpon this

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this other half of the sentence: *Quos non Iudaei, sed ecclesia pro canonicis habet*: If you will haue none of that that goeth before, I pray you let vs haue that, that foloweth immediately: *Propter quorundam martyrum passiones*. The church reckoneth of the bookes of the Machabees, as if they were canonical, because of the suffering of certain martyres. If they were altogether and simply canonical, what meaneth he to adde any particular respect, as this is, [*Propter passionem martyrum*], for the suffering of Martires, why they should be accounted canonical. If his meaning be in his latter part, to heale whatsoeuer was wounded by him in the former, why is not his plaister as large as the wound? In the former part of the sentence without any condition or respect, he had affirmed that the bookes of the Machabees were not among the holy scriptures, which are called canonical, now when he should as you thinke heale this long and large wound, he cometh with a litle plaister and telleth vs of one cause in respect whereof these bookes were reputed of the church

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as if they were canonicall. And that it is his manner not to speake of those bookes with generall allowance and approbation as he doeth of canonicall scriptures, but with condition, cautions, and particular allowance for some one speciall cause, th hee neuer doeth of the canonicall Scripture: It appeareth in his second booke against the second Epistle of Gaudentius cap. 23. Where disputing against the Donatistes, who alledged the fact of Razis, for the murthering of them selues, he hath these woordes: *Et hanc quidem scripturam, qua appellatur Machabeorū non habet Iudei sicut legem, Prophetas, & Psalmos, quibus dominus testimonium perhibuit tanquā testibus suis dicens: oportet omnia impleri, qua scripta sunt in lege, & prophetis, & psalmis de me: sed recepta est ab ecclesia non inutiliter, si sobriè legatur vel audiat, maxime propter illos Machabeos qui pro dei lege sicut veri martyres a persecutoribus iam indigna atque horrenda perpeffi sunt.* Consider wel with what cautions this book is compassed about by Augustine, and how spare his allowance is vnto it, in respect of the Canonicall Scripture.

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It is receiued of the church, saith August. not vnprofitably, if it bee reade soberly, especially for those Machabees, that suffered so many thinges of the persecutors for y^e lawe of God, that the Christians (saith he) may learne from hence that the afflictions of this time are not worthy of that glory which shalbe reuealed. Out of this Epistle of Augustine, we may learne an aunswere for that place alledged by you of Iudas Machabeus his fact. The Donatistes (as appeareth in that epistle) alledged Razis his killing of himself, (tho is commended in the 14. chapter of the 2. booke of Machabees,) as an example to approue the murdering of themselves: euen as you do the fact of Iudas Machabeus for prayer for the dead. His answere is this. *Non debemus quicquid in scripturis etiam Dei testimonio laudatos homines fecisse legerimus consentiendo approbare: sed considerando discernere, adhibentes iudicium non nostra auctoritatis sed Scripturarum sanctarum atque diuinarum.* You may see that hee would not haue vs builde vpon priuate examples & factes, albeit the men that haue

E. 5. done

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done them were good & commended by God himselfe, but to discerne of them by the authoritie of the scriptures. This example therefore of Iudas Machabæus touching the dead, may not by the authoritie of Augustine forthwith be yelded unto because it was his doinge, except being discerned by the Scripture, it bee founde to receiue confirmation from thence. For priuate examples can make no general rules of doctrine. Augustine his iudgement for the authoritie of these bookes you greatly stand vpon: therefore his iudgement of priuate examples and factes I hope you will not mislike. Neither haue wee onely his doctrine to lead vs not simply to approue this or any like fact, before it bee examined by the holy Scriptures: but his practise also in this same chapter disallowing the fact of Razis, which is commended by the Author of those bookes, and crossing the several thinges geuen out there as matter to his great commendation.

Wee are therefore no bolder with this Author in this our attempt, then Augustine

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kin himself is with him, in another private
fact commended not a litle by the same
man.

Peraduenture you desire to knowe
what that diuersitie is which hee maketh
betweene the Church of God now, and
the Iewes, as concerninge these bookes.
This it is, that the Iewes neuer closed
those bookes with the Canonically under
one payer of claspes as the Church doeth
now readinge them together with thother,
And yet they cary with them even now
their note of difference and imperfection,
that wee may not take their authoritie suf-
ficient to confirme any Doctrine, and that
by the iudgement & practise of the church,
accordinge as Ierom testifieth in his pre-
face vpon the Proverbes of Solomon: his
wordes are these: *Sicut Iudith & Tobia
& Machabeorum libros legit quidē eccle-
sia, sed eos inter canonicas scripturas non re-
cipit: Sic & haec duo volumina legat ad edi-
ficationem plebis, nō ad auctoritatē Ecclesi-
asticorū dogmatū confirmādā.* As y church
readeth

readeth the bookes of Iudith, Tobias, and the Machabees, but receiueth them not for Canonically scriptures: so it may read these two bookes (meaning the booke of Wisdom and Ecclesiasticus) for the edifyinge of the people, but not for to get authoritie and confirmation to any Ecclesiasticall opinion. You heare Ierome say that the church doeth not receiue the bookes of the Machabees as canonically scripture, that they are not of authoritie to confirme any thing in controuersy, here is not (*Iudei non recipiunt*) sed *Ecclesia non recipit*. If these words. *Diligite Dominus portas Syon super omnia tabernacula Iacob*, import this meaninge (as you think they doe) that the Lord hath opened more of his trueth touching the authoritie of those bookes, & so of prayer for the dead, vnto his church since Christ, then hee did before vnto the Iewes, because hee loued Syon more than Iacob: why doe you fetch your authoritie of praying for the dead out of the tabernacles of Iacob, and not out of the gates of Syon, out of the oulde Testament, and not out of the newe? You can not finde prayer for the dead in all Syon wher the

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the loue of the Lorde is so aboundantly to be seene, you are glad to seeke into the tabernacles of Iacob, and finding no succour there neither, at last you light vpon a porceinte, which bewrayeth it selfe not to be of the same buildinge with Iacobs tabernacles. For the Author of those bookes craveth pardon if hee haue swarued in any thing, which the holy Ghost is neuer found to haue done. It is farre from that spirit of all trueth, to feare fallinge into errour in any of his doings, so it is also from him that is god almightie in power equall with the father, to say, If I haue spokē slenderly & barely, it is that I coulde: as if any thinge were impossible vnto God. I neede not to labour greatly for the discredite of your authorities, for they are at such variance wme in theselues, that one doeth overthrowe another. For your first authoritie saith, that prayer for the dead is deliuered in writinge from the holy Ghost: Your other authorities that followe they saye it is not so, but that it is only deliuered vs by word of mouthe and practise from the Apostles: for so doe you afterward define of traditiō, oppo-

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opposing it vnto the written word as another member. And therefore I pray you consider howe these doe depende one of another, that in your first authoritie you should say: [*Dicit scriptura,*] alleaging the Machabees, and afterwarde saye: [*Dicit traditio.*] If or Chrysostome & Augustine whome you bringe in afterward, say that it is a tradition of the Apostles: & therefore either your Scripture is no Scripture, or else their tradition is no tradition. You must remember what Irenæus saith in the first chapter of his thirde booke. *Non per alios dispositionem salutis nostræ cognouimus, quam per eos per quos Euangelium peruenit ad nos, quod quidem tunc præconauerunt, postea verò per Dei voluntatem in Scripturis nobis tradiderunt; fundamentum & columnam Fidei nostræ futuram.* Wee knowe not our saluation by any other then these, by whome the Gospel hath come vnto vs, which then they preached, and afterwarde by the wil of God left it in writing to bee the pillar and foundation of our faith. That which the Apostles by the wil of

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of God left vs in wrytinge, must bee the
grounde of our faith. And therefore I am
to require you to begin there, and then to
declare and pꝛooue, howe faithfully you
haue succeeded them in that doctrine which
they taught. Wee finde not this Doctrine
in that Scripture which the Apostles left
wꝛitten vnto vs, to bee (as Irenæus saith)
the pillar and grounde woꝛke of our faith;
and therfore wee can not finde you to haue
succeeded them in this Doctrine: vnlesse
you can pꝛooue that they had this doctrine.
For to succeed a man in any thing, necessa-
rily inferreth, that the same man must haue
had that thinge before. If you wold haue
pꝛoued your Doctrine of good woꝛkes to
haue bene Apostolical, you shoulde haue
pꝛoued that the Apostles taught the same
woꝛkes in the same manner that you doe.
I dare therefore boldly say, and shalbee
ready at all tymes to pꝛooue, that you
are not the Apostles successors in your doc-
trine of sanctification. And as you haue
not bene faithfull vnto the Apostles, to
succeede them truely in their Doctrine,

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no more haue you beene vnto others that came after them, who albeit they swarued some thing frō the purity of the Apostles, yet were they farre of from such great corruptiō as you of late tyme haue embraced. For prooſe hereof let vs conſider what that memorial of the dead was, which Dionysius Arcopagita reporteth to bee the tradition of the Apostles. I will not nowe diſpute whether he were Paule his ſcholer or no, neither yet whether thoſe Canons to you ſpeake of, were the Apostles Canons. Only this I wil ſay, that it were as hard a piece of worke as euer you tooke in hande, by good and ſufficient authoritie to iuſtifie theſe your aſſertions. It is written, not as you quoaſt it in his booke, [*De cœleſti hierarchia*,] but in the 7. cap. of his booke. *De Eccleſiaſtica hierarchia*, where you ſhall plainly vnderſtande that your church hath not ſucceded him in his doctrine, couching the memorial of the dead, albeit you alledg his authoritie for your defence. This Dionysius ſpeaking of thoſe who are not permitted to cōmunicate ſaith thus. *Nō inconuenienter autem adſunt iis qua modo geruntur,*

Dionis. de Eccle.
hier cap. 7.

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*runtur, patentius discentes atq; intuentes
nostra mortis incertum, sanctorumque mu-
nera de scripturis celebrata diuinis, & in-
tēta sibi similibus impuris infinita supplicia,
ex his enim fortē proficient, cernentes eum
qui sanctē obiit ministrorum predicatione
celebrari, ut verē consortem sanctorum
omnium, fortasseq; & ipsi ad simile desiderii-
um venient, ministrorum officio edocti quā
sit beata & verē fœlix in Christo cōsumma-
tio.* In that memoziall of the dead which
Dionysius hath left as the practise of his
time, the deade was celebrated by the mi-
nisters voice, as one who had already felo-
shippe with all the Saintes, you cele-
brate your deade, as men lyng vnder the
heanie punishment and wrath of God for
their sinnes, boilling in Purgatorie, farre
from anye likelyhoode to be in fellowship
already with all the Saintes. The cele-
bration of the deade in that time was so
comfortable (for they had no celebration
of any, saue them who died godly) that it
was thought necessarie for the wooyle sort,
to heare and see it, to bring them in
loue with that kinde of life and conuersati-
on,

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on which they see was glorified in the end.
Fortasse (inquit) & ipsi veniēt ad simile desi-
derium. Your memoriall of the deade is
so fearefully set forth, while euerie man is
set a worke to help to haal and pul him
out of Purgatorie not onely at the time of
his buriall, but manie daies after: that it
were ynough to terrifie a strong hearted
Christian from that profession, where the
best are no better entreated: if ysu had
not some secret plaister of Indulgences &
Pardons, to heale by this wounde againe.
True it is, there is mention there of praier
for the deade, (for I will deale otherwise
with you then you doe with me) not hiding
anie thing of that, that seemeth to make
most against me. *Precatur oratio illa (in-*
quit Dionysius) diuinam clementiam, ut cū-
cta dimittat per infirmitatem humanam
admissa peccata defuncto, cūq; in luce sta-
tuat & regione viuorum, in sinibus Abra-
ha, Isaac, & Iacob: ista ut reor perspicua
sunt beatissima sanctorum pramia. In this
praier for the deade it is required of God
for him, that his sinnes may be forgiven
an

principall points of Poperie.

and that the Lord would place him in the
land of the living, with Abraham, Isaac
and Jacob, because that is the rewarde
of the Saintes. Afterwarde he mooueth a
question about this prayer, what it should
profit him that is departed, seeing his re-
warde must be according to that which he
hath doone, be it good or euil, Fortasse (in-
uies) *ist a rectè quidem a nobis dici: verum
ambigere cuius rei gratia præsul diuinā pre-
atur clementiam defuncto peccatorum ve-
niam postulans, & aequalem sanctis ac luci-
ssimam sortem: si enim eorum quæ in vita
esset bonerū aut malorum a diuina iustitia
recipiet premia, perfecit autē actiones suas
vita ista defunctus, quā hūc oratio præ-
lis ad aliam præter illam quā meruit vitæ
ic actæ respondentē transferet requiem. A-
telle after he answereth this doubt in
these wordes. Quānam verò de huiusmodi
re, quam super defuncto peragit præsul,
diuinis ductibus nostris traditio peruenit
nos, operæpretium est vt dicamus, Vene-
randus antistes, vt scriptura aut interpreter est
iudiciorum diuinorum, angelus enim domini
omnipotentis est: didicit igitur de scripturis
diuini.*

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diuinitus traditis, et hi qui piè vixerunt
 lucidissima diuinàque vita pro merito ab e-
 quissimis laudibus redditur, non recordante
 diuina bonitate per summam clementiam
 maculas, quæ illis ex humana infirmi-
 tate adhaeserunt. Ista quidē nonit pōtifex pro-
 missa a sanctis eloquiis, petit autem ea fieri
 donarique eis qui piè vixerunt premia sacra,
 simul quoque seipsum ad imitationes Dei
 benignus formans, & aliorum dona, quasi
 proprias expetens gratias, neq; ignorans
 veras repromissiones futuras, presentibus
 etiam aperte demonstrat. quod quæ ab eo sa-
 cro iure postulantur, omnino illi consequētur
 qui in vita diuina consummati sunt. Prophe-
 tis vita functis ista non precatur, quia & in-
 digne orans non exaudiretur. His an-
 swere in somme is this, That because the
 minister is the interpreter of the iudge-
 ments of God, and knoweth that remi-
 sion of sinnes and euerlasting life is promi-
 sed vnto them that haue liued godly, there-
 fore he praieth for them imitating the
 in the goodnesse of God, requirring oth-
 men their gifces as his owne graces: and
 declaring vnto them that be present the
 those thinges which he praied for shal ha-
 p

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pen vnto all them whose death shall follow
a godly life. And therefore he prayeth not
to haue these thinges graunted vnto com-
mon and prophane men, because he should
not be heard for them. The question being
for what cause the minister shal pray thus,
seeing the dead is to receiue according as
he hath doone in his life: the minister is
cleered albeit there come no gaine vnto
the dead thereby, (for there is no mencion
of anye profit redounding vnto him) first
because he is the messenger of the Lord,
the Interpreter of his iudgements, and
therefore in that his praier doeth make de-
claration of the deade his condition, and as
it were put him in possession of the promi-
ses made to the faithfull, which he knoweth
cannot but be perfourmed. And Secon-
darily, because he doeth therein imitate
the goodnesse of God, requiring other
their gifts as his own graces, & last of all
because he declareth thereby vnto those þ
be present, what is the rewarde of a god-
ly life. He standeth much vpon the first
cause of his prayer, that it putteth the
deade as it were in possession of life, and al-
F.3. ledgeth

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alleageth authoritie for the ministers, that they haue speciall giftes geuen them to discerne whose sinnes be forgiven, & whose are retained, and accordingly in declaration thereof to forgive or retaine, to admit vnto life or to exclude, according as hee doeth declare in those wordes: *Sic profecto ille, omnisq; illi similis presul, iuxta paternarum iustificationum sibi indultas reuelationes, declarando & traducendo deo charos admittit & excludit impios*. This memorial of y^e dead that Dionysius alloweth of, as receiued from the Apostles: resteth in the minister alone, because he hath special reuelation and discretion to discerne the good from the bad. There is no allowance here for other men to praye for the dead, who haue not that discretion to discerne betwene the godly and the wicked. Moreover Dionysius his prayer is an admission of the deade into heauen: yours, are emissions or deliuerances out of Purgatorie: they are admitted onely to the benefite of his prayer, whom by special knowledge he is assured to be the elect of God: I neuer hearde of anye refused among you, who had so much money as would pay

principall points of Poperie.

pay for a Dirige or a Masse of Requiem.
By Dionysius his prayer, they are on the
first day admitted into heauen: but for any
helpe that wee can learne they haue by
your praiers, a mā may come many a peere
after all your first daies worke, & yet if we
will beleue you, finde them in Purgatory.
By Dionysius his doctrine we can neuer
learne y^e the people may pray for the dead,
nor that the minister his praier addeth
any thing to the state of the dead, but is on-
ly a declaration of the Lord his mercie to-
wardes his, and as it were an admission
of them theretunto before men. I hope you
will consider aduisedly that the doubt ari-
sing about this prayer for them, seeing the
man is to be iudged according to that he
hath doon in his life: and no benefite being
alleaged to redound vnto the dead, but the
chiefe defence to consist herein that the mi-
nister is a messenger betweene God and
man of his iudgements, auctorized to pro-
nounce according to that speciall knowledg
and authoritie that is geue vnto him: what
slender defence you haue from Dionysius.
Before I tolde you that it was not neces-
sarie to followe you thus farre, seeing you

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had no helpe from the Apostles their doctrine, and therefore you are not within the succession of their doctrine, for you are neuer able to proue that they taught any such doctrine of prayer for the dead as you hold. You see nowe that as you haue not succeeded them, no moze haue you succeeded Dionysius in your memoriall for the dead.

Let vs see what helpe you haue from Chrysostom, he saith that the memorial of the dead is a tradition of the Apostles, and that it bringeth much profit vnto them. It is true he saith so, and it is as true that the same Chrysostom saith not foure lines before, that it bringeth but litle helpe & profit vnto them, his wordes are these. *Procuramus illis aliquid auxilii, modici quidem: at tamen inuemus eos.* Dionysius in his memorial of the dead, findeth no helpe for the, but maketh al the profit thereof to redound vnto the liuinge, and he saith this kinde of memorial was deliuered him from the Apostles. Chrysost. saith it bringeth much helpe vnto them, and he also telleth vs that so it is deliuered to them of his time, vnder the credit of the Apostles their tradition.

¶ What

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What shall we say in this varietie, one being contrary to another, and the same diuerse from himselfe: but that it is better to barken vnto God than vnto man, to leane vnto the certaintie of his word, than to be tossed this way and that waye after the incertainty of their opiniōs: saying with the Prophet Isaie: Should not a people inquire at their God? to the lawe, to the testimony if they speake not according to this word, it is because ther is no light in them. Augustine his prayer for his mothers soule (as you say) shall testifie what was receiued as the tradition of the Apostles touching the memorial for the dead in his tyme: for I deny not but hee saith that the church had a memorial of them at that tyme. Whatsoeuer it was that hee prayed to haue graunted from the Lorde vnto his mother, hee himselfe confesseth that hee did beleue his mother had obtained it before his prayer. These are his wordes in that same place. *Credo iam feceris quod te rogo, sed voluntaria mea approba Domine.* I beleue that thou hast already performed that which I desire of thee, but allowe my good

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will Lord. This prayer yeldeth no testimony of any satisfaction for her sinnes, that otherwyle shee coulde not haue bene deliuered fro: but contrariwile confesseth, that shee was deliuered from them before his prayer. This prayer acknowlegeth no necessity of duty layed vpon him by the lawe of God, but that it was onely the franck & voluntary gift of a man that wished well vnto her. And in very deed it is true that he saith it was voluntary, for he had no patterne or example in the canonicall Scriptures, neither in the olde nor yet in the new testament to leade him therunto. But these and such like are the frutes of natural affection and good intentes (as wee cal them) when they wander without the warrante of the word. By this that hath bene said, you may cleerly see that in your Doctrine of prayer for the dead, you neither succede the Apostles who neuer taught any such Doctrine: neither yet are ye founde faithfull deliuerers of that, which some of the auncient fathers in the Church haue left in writing touching this matter, as the practise of their tyme, howsoever degeneratinge
and

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and declining from the sincerity of the Apostles Doctrine. If building of Churches, erecting of Altares, and offering sacrifices thereupon, bee sure tokens and argumentes of the true faith of Christ, as you woulde pꝛooue out of Chrysostome: then the heathen men haue sure markes and tokens of the faith of Christ. For they builde Churches, erect altares, and offer sacrifices thereupon, then the superstitious people of all tymes haue geuen forth sure argumentes of the true faith of Christ, for they haue alwayes abounded in these & such like outwarde thinges, being content to worke their discharge as they thought, from the renouncing of themselves and from true obediēce: by the departing from some outwarde commoditie whereof they had sufficient store, notwithstanding that porcion was gone. The Prophet Micheas Miche. 6. speaking in their person, declareth y they were ready to offer thousandes of rammes in sacrifice, and riuers of oile vnto the lord: but hee telleth them that to doe that which the Lorde requireth of them, is preferred aboue al outwarde thinges.

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May hee sette that which the Lord wil-
leth & requireth in his word, against those
to reprove them as things which he neuer
required, when true obedience to his word
was denied. And therefore when he hath
spoken in their person as if they were of al
men most deuoute and Religious, not see-
minge to deny any thing of theirs vnto the
Lord, in this manner and forme of words:
wil the Lord be pleased with thousands
of rammes or with x. thousand riuers of
oile? as if he shoulde haue that waye what-
soeuer hee woulde: hee answereth as if all
this were nothing of that which the Lord
requireth, saying: He hath shewed thee o
mā what is good, & what the lord requi-
reth of thee &c. I tould you befoze that I
founde none of those glisteringe workes in
that register, which the holy Ghost hath re-
serued for all ages wherein to see & behold
the best men and their workes. And nowe
I tel you moze, that the godly haue com-
playned, that the true Church of God was
in the greatest decay & most ruinouse, when
the material Church was most glistering
and

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and sumptuous, and that they had the least care of that, when they bestowed most care and cost upon the other. Hierome cōplayneth of this in his tyme saying, *Multi edificant parietes, & columnas Ecclesie sub-* Hieron. ad Ne-
struunt, marmora nitent, auro splendent la- pot. de vita cle-
quearia, gemmis altare distinguitur, ac mi- riorum.

struunt, marmora nitent, auro splendent la-
quearia, gemmis altare distinguitur, ac mi-
nistrorum Christi nulla electio est. Many build the walles & pillers of the church, the marble shineth, the beames glister with gould, the altare is pointed & deuiced with pprecious stones, but there is no choise of the Ministers. If euer this complaint of Ierome was verified, it was in the tyme of Popery. For there was no want of beauty in the material temple, but the true temple was suffered to fall in to utter decaye, and how coulde it bee otherwyle for there was no choise of the Ministers, who where to build the true church of God, euery man was thought sufficiently able, whoe coulde read the Masse booke, albeitt he vnderstode neuer a worde thereof.

My chiefe purpose is to geue you to vnderstande, that when the materiall church

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churche hath bene in greateſt beauty, the
godly and learned haue complayned, that
men whoe are the true and liuing churche,
haue bene the furtheſt from the true know-
ledge & feare of God. Which could not be
otherwiſe, when thoſe who were to finiſhe
that worke, were altogether ignorant, and
no choiſe made of the, but (as we ſay) ragge
and ragge admitted therunto without any
exception taken either againſt learning or
life. And therefore you may cleerly ſee by
Hierome his complaint, that building of
Churches and Altars, are not the ſureſt
notes of the faith of Chriſt, becauſe thoſe
haue bene builded, whē there haue bin ſuch
ignorant & lewde Miniſters, that it coulde
not be otherwiſe, but that true faith and re-
ligion muſt goe to ruine and decay. Wee
may plainly ſee and perceiue, that mē haue
pleaſed themſelues ſo in thoſe kinde of
workeſ: that the godly haue perceiued a
decaye of the greateſt dueties, either to bee
ſupported by the gliſtring ſhew therof, or
eſſe not to be eſpyed & rightly examined.
And the trueth is ſo, that they are in very
decade ſo gliſtring to the ſight of a naturall
man

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man, as they doe easily cary him from the true sight and estimation of better things, to esteeme of them more basely thā they deserve, and of the other more lightly thā there is any iust cause. And in verie deede, wee neuer haue sene or read that they haue bene in great credit, but that therbpō hath growne a smal accompt of true Christian woꝝkes and of the best deedes. In so much that the learned fathers haue debated the matter, whither that to mainteine and relieue pooze men in their necessitie (who are the liuinge temple) were not as acceptable a woꝝke to God, as to build a material temple of stone. *Quod templum Deo charius quā homo? templum Dei vos estis* (inquit Apostolus:) *cū pauperi manū tribuis, cū viro in suis necessitatibus subuenis, cū errantem ad viam rectam reducis.* O quā admirable & Deo gratum templum edificasti! What Church is dearer to god then man? you are the temple of god (saith the apostle,) when thou givest thy helping hand to a pooze man, whē thou doest succor a mā in his necessitie, when thou bringest him

Eusebius de mor.
to Hieron.

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that is in errour into the trueth, o how wonderful is that churche, and how acceptable vnto god which thou hast builded, saith Eusebius. If that tyme had not doted so greatly in the opinto of those glistering workes, that therevpon had growen the neglect of thother, what needeth such extolling of mercy towarde the poore, as to call it a church wonderful in the sight of God? or what meaneth he to restraine the excellēcy & acceptation of it in this manner, [howe wonderfull and acceptable a churche is it vnto God,] if this his speach cary not in it a secrete repprouse and correction of the iudgment of flesh and blood touching those outwarde glisteringe workes, and a meaning to induce them to make more accōpt of the other? It is geuen forth of the godly, that they were mercifull men and well reported of in their tymes, but as for many of those, whose hane left such glisteringe workes behinde them, they haue bene better reported of by the ages whose neuer knewe them, than euer they were in their owne tyme, for their dealinges while they liued haue had litle mercy in them toward
the

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the poore. By all likelyhoode they were of opinion, that that which they purposed to doe at their death should make amendes for all. That we may ioyne in this contention for good woorkes, let forth your best men and best woorkes. Let there be on your part, a greate number that haue builded Churches, Hospitallcs, and Colledges, departing liberally from a greate portion of their goods to such endes & purposes: those are of your best sort, for all of you doe not leaue suche frutes behinde: And we will set against these an infinite number of men, who in the cause of God his truth, to get glorie vnto him, and to confirme their brethren in the Gospel, haue departed not from a portion of their goods and landes: but from all the comfortes & commodities of this life, yea & fro life it selfe. Now let iudgn. et proceed whether of these be more excellent woorkes. Irenæus affirmeth that this woork [of confirming the Gospel with our blood] is the principal & chiefe effect and fruite of loue. He maketh it a speciall noate to discerne the Church by, that it sendeth multitudes of

Iren. lib. 4. ca. 63.

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of Martyrs vnto God, whereas Sathan al-
beit he hath now & thā his martyrs as wel
as Christ, yet they are but a few, nothing
comparable in nūber & multitude with the
rest. There is in the church saith Irenæus,
*Precipuum dilectionis munus, quod est pratio-
sius quā agnitio, gloriosius quā prophetia,
omnibus reliquis charismatibus superemi-
nens: quapropter ecclesia omni in loco ob eā
quam habet erga deum dilectionem, mul-
titudinem martyrum omni tēpore præmittit
ad patrem.* He calleth martyrdom the chief
effect of loue passing other gifts, & because
þ church hath this, he affirmeth þ there-
fore she sendeth multitudes of martyrs at
all times vnto the father, proceeding to de-
clare that albeit sathā labour to haue that
in shew w^{ch} Christ hath in truth, yet he com-
meth infinitely short of þ nūber & multitude
that standeth to death in Christ his cause.
As your accusation of our want of good
works, is the same that hath bin made by
aunciē heretikes against þ church of god
in former times: so in this our answer we
are nothing diuerse but altogether agree-
ing with that which Augustine speaketh
for the purgation of the Church in his
time. His words are these. *Quid tanti er-
roris longa defensione implicamini? fruges*

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in agro, frumenta in area quarite: appare-
bunt facile seseque offerent ipsa quarenti-
bus: quid nimis in purgamenta oculos in-
tenditis? quid ab optimi horti uberrate im-
peritos homines sepium asperitate terretis?
Est certus aditus quāvis paucioribus notus,
quo possit intrari, quem vos aut esse non cre-
ditis, aut inuenire nō vultis. Sunt in Eccle-
sia Catholica innumerabiles fideles, qui
hoc mundo non utantur, sunt qui utan-
tur tanquam non uterentur, ut ab Apostolo
dicitur, quod illis temporibus iam probatum
est quibus ad idolorum cultum Christiani
cogebantur. Quot enim tunc patres famili-
as rustici, quot negatores, quot mili-
tares, quot primates urbium suarum, quot
deniq; senatores utriusque sexus hac omnia
vana & temporalia reliquentes, quibus utri-
que quamvis uterentur non detinebantur
mortem pro salubri fide ac religione subie-
runt demonstraveruntq; infidelibus a se po-
tius illa omnia quem se ab eis esse possessos.

August. de mori-
bus eccles. cathol.
lib. 1. cap. 35.

August. willetth them to looke at the corne
& to let the chaffe alone, to looke ouer the
hedge that is stopped and stufed with
thornes, vnto the field that is ful of fruite &
good Corne, he blameth the for being too
much geuen to behold their conuersation

G. 2.

who be

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beside the name, had nothing else of christianity: whom he compareth to chaffe and thornes. He telleth them that albeit this felde of the Lordes be hedged about with thornes, & many cull men and of wicked conuersation make profession to be of that number: yet for all that there is an entry into it, although it be knowen onely vnto a fewe: which (saith he) either you beleue not, or els wil not finde. He proceedeth to open vnto them this entry, whereby they may passe to take a viewe of the Lord his fruiteful felde, leading them to the times of persecution, when so manie of al estates and degrees, declared that they bled the world as if they bled it not, by leaving all their goods and their life it selfe for the cause of the Gospel. He professeth that this entrance to take a viewe of the Lord his haruest, is knowen to fewe. I pray you, obserue that in Augustine, for the way that you make to leade vs to discerne of the Church, is knowen to all, euen to wicked men, it is so glorious and glistering. I would we had not cause to say vnto you with Augustine: *Fruges in agro, frumenta in area*

principall points of Poperie,
*in area querite, quid nimis in purgamenta
oculos intenditis?* Seeke for good corne in
the barne, why doe you looke ouer much vpon
the chaffe? Now I am to craue of you,
that you woulde diligēty cōsider, whether
there be not iust cause to speake against
this rotten fruite that you bring forth,
and whither you be that good tree that is
nourished with the sappe of God his word
and bringeth forth fruite like vnto that,
that is left vs as a patterne in the Kalen-
der of chzistian woorkes.

Assertion.

For the third it is written: *Constitu-*
it vos spiritus sanctus episcopos regere eccle-
siam dei, quam acquisiuit sanguine suo.

Pro patribus tuis nati sunt tibi filii, con-
stitues eos principes super omnem terram,
memores erunt nominis tui domine in omni
generatione & generationem. Patres (in
quit Augustinus) missi sunt Apostoli, pro
Apostolis, filii nati sunt tibi, consti-
tuti sunt episcopi. Non ergo te putes deser-
tam quia non vides Petrum, quia non vides
Paulum, quia non vides eos, per quos nata

Apostolica.

Act. 20.

Psal. 44.

Augustin.

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August. lib. 7. de
trinit. Cap. 4.

Dionysius cap. 7
de eccles. hierarc.
Orige. lib. 5. in
Epistol. ad Roma.
Libr. 4. capi. 63.

Idem. lib. 4. cap.
43.

De prescrip. ad
uersus haereticos.

es de prole tua tibi creuit paternitas, hac est
ecclesia catholica. Quatuor esse euangelia
nobis nō prodit scriptura, neq; tres personas
deū unum esse, atq; adeo ne reperitur quidē
persona nomen in scripturis de Deo dictū, si-
cut nec trinitatis. Nos tamē tres personas di-
cimus, nō quia scriptura dicit (inquit Aug.)
sed qua scriptura nō contradicit, & quia sic
ab Apostolis & eorū successoribus traditū
accepimus, quorū etiā esse traditionē ut par-
uuli baptizetur Dionysius et Origenes testā-
tur. Irenaeus Apostolorū temporibus proxi-
mus fuit, cuius verba haec sunt: Agnitio ve-
ra est apostolorum doctrina, & ecclesia anti-
quus status in uniuerso mūdo secundum suc-
cessionem episcoporum, quibus illi eam qua in
unquoque loco est ecclesiam tradiderunt,
qua peruenit ad nos usq; custodita. Et alio
loco is tantum Episcopis obedire iubet, qui
successionem habent ab Apostolis, qui cum
successione episcopatus, charisma veritatis
certum acceperunt. Reliquos verò qui absi-
stunt a principali successione, quocunque loco
colligantur suspectos haberi vult. Tertul. cupio
(inquit) ostēdāt mihi ex qua auctoritate p-
dierunt. Edāt origines ecclesiarū suarū, euo-
luāt ordinē Episcoporū suorū, ita per succes-
siones

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siones ab initio decurrere, ut primus ille episcopus aliquē ex apostolis vel apostolicis viris, qui tamē cum Apostolis perseuerauerit habuerit auctorē et antecessorem, hoc enim modo ecclesie Apostolica censurā suos deserunt. Sicut ecclesia Smyrnaorum Polycarpū a Ioanne collocatum refert: sicut Romanorum Clemētem a Petro ordinatum edit. Proinde utiq; & cetera exhibet quos ab apostolis in episcopatu cōstitutos apostolici seminis traduces habeāt. Now you see that the true & very church of Christ is that which hath her successiō of bishops frō thapostles, which bishops with the successiō of their bishopricks hath receiued the certain grace of truth, that is to say the sacramēt of the holy orders by impositiō of hāds, in the which god geueth the said grace, as Paule witnesseth saying to Tim. Admoneo te ut resuscites gratiā dei quae in te est p̄ impositionē manū mearū

And also that the auncient state of the church through the world not in one place or two is the true doctrine of the Apostles (Teste Ireneo) which cōcordeth with this saying of the Prophet Jeremy.

State super vias, & videte & interrogate de

6.4.

sensitis an-

2. Timot. I.

Teste dicto Ireneo
Ieremi. cap. 6.

A Confutation of the

Actes. I 3.

A prooffe against
the puritans and
familie of loue.

antiquis, non nouis, qua sit via bona, & ambulate in ea, & inuenietis requiem animabus uestris. Scriptura refert Apostolos ieiunantes & orantes imposuisse manus Paulo & Barnaba, quos ex praecepto spiritus sancti mittebant ad praedicandum Euangelium. Si in collatione ordinis nulla infunderetur gracia, non esset opus tanta preparatione. Which grace is that certū charisma, which Irenæus saith before, must be received with the succession of their Bishoprickes, for if they receiue not that per impositionem manuum of the former Bishops so ordeined, they are not (by the saide Irenæus wordes) to be obeyed.

Answer.

You say there is a continuall succession as well of Bishoppes as of doctrine in the church, from the Apostles time vnto this. For prooffe of your succession as well of Bishoppes as doctrine. You alledge a place out of the Actes cap. 20, ver. 28. *Constituit vos spiritus sanctus Episcopos regere ecclesiam Dei, quam acquisiuit sanguine suo.* Where is not one

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one word for succession either of Bishops
or Doctrine, no not one word that can bee
wrong that way, and I hope you doe re-
member that to have bene your purpose to
prooue. These wordes that you haue al-
leaged, signifie thus much in our tongue:

The holy Ghost hath appointed you Bi-
shops, to gouerne the church of god, which
he hath purchased with his bloode. What

I pray you is here to bee gathered for con-
tinuall succession? In this place the Apo-
stle telleth the Bishoppes of Ephesus that

their charg is great, to be betrusted with
those whom the Lord hath purchased with
no lesse price than his bloode: But as for

succession of Doctrine and Bishops, that ie
shalbe continuall, there is not one worde
that soundeth that way. And therefore I

pray you euen as you tender your owne sal-
uatiō, that you would not suffer your selues
to be carried away with so weake grounds.

But I pray you seeinge this witnessse co-
meth from heauen, let vs heare moze of
him. And good reason it is that he shoulde

be hearde at large, for he is the onely wit-
nesse that you bringe from aboue, to testifie

A Confutation of the

with you for your doctrine that it is Apostolicall. I pray you read the two verses followinge this, which you haue alledged. You shall finde it there witten thus. *Ego enim, noui hoc, quod ingressuri sunt post discessum meum lupi graues in vos, non parcetes gregi: & ex vobis ipsis exorientur viri loquentes peruersa, ut abducant discipulos post se.* Doe you not see that he forewarneeth the Bishops of Ephesus to looke wel to themselves, and to their charges, because he knew that after his departure wolues would enter vpon the flocke, and that out of themselves woulde arise men speaking peruerse thinges to drawe disciples after them. Heere is a prophecy that Wolues shal shortly enter into the flock: Nay which more is, there is heere a foretelling that some of themselves shal degenerate into wolues. This authoritie therefore that foretellet h entering in of wolues, & prophelieth of the degenerating of some of themselves into wolues, is a weake ground to builde succession vpon, & to perswade vs that wee ought to embrace that doctrine, wh can bring for it only succession of good persons or places. If you shal well weigh
weigh

principall points of Poperie.

weigh that place, you shal finde that it is not possible to speake moze directly against succession then that place doeth.

Augustine vpon the Psalme 44. affirmeth that the church may not take her self to be forsaken because she seeth not Peter & Paule, but he prooueth not, neither speaketh so much as one word for a continuall succession of Bishops, to continue vnto the end of the world as a marke of the true church, whose are to deliuer their places orderly, and their doctrine truly without any corruption vnto others. Peraduenture you thinke that because Augustin interpreteth this place of scripture so, that he will haue the childre to signifie bishops, & then saith in the plural number that they shal remember thy name for ever: that therefore there must be a continual succession of Bishops.

This error groweth vpon the ignorance of the Hebrew tongue: for ther the verbe is in the singular nōber, & so it is in the translation of the *Septuaginta*. It is likewise so interpreted by Hierom, who had moze skill in the Hebrew tongue then Augustine had, and referred not vnto Bishoppes but vnto the

Nieron. ad
princip. virgin.

A Confutation of the

the Church, that shee shall remember the name of the Lord for ever. His wordes are these: *Regina quae steterat a dexteris tuis in vestitu auro, & iussa fuerat obliuisci populi & domus patris sui, iterum illi dictum erat, pro patribus tuis nati sunt tibi filij, constitues eos principes super omnem terram: intelligens quanta sit decoranda gloria, & quibus premijs subleuanda, conuertit ad sponsum voces suas: & pollicetur recordaturam se semper nominis sponsi, in omni generatione & generatione.* You may heare howe Ierome saith it is the Church that shall remember the name of the lord for ever, and not as you woulde haue it the Bishoppes onely.

That the Church receiueth foure Gospels and no moe, that it geueth the name of Person & trinity vnto God, not because the scripture expressely directeth vs in these thinges, but because it doeth not speake against then (as you say) and because it is so deliuered vnto vs from the Apostles: doeth nothing at all proue, that the groundes of faith & religion which the apostles taught, shall remaine vnto the ende of the worlde
in

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in the safe custody of Bishops: & that they shall truely deliuer the same ouer to their successors, so as we may safely sticke to succession as a true note of the Church. I doe meruaile that you doe so greatly forget your selfe and the matter that you haue taken in hand to proue. Is this the doctrine of the Apostles touching saluation, or their tradition? your purpose is to proue that the doctrine of the Apostles left in writing concerning the grounds of faith & Religion, is deliuered from Bishop to Bishop in y^e true sense & vnderstanding therof, by a perpetual succession for the benefite of the Church.

Wherefore as before you coulde finde no succession of person, so here you faile in finding succession of doctrine. If al that is brought be true, yet is nothing proued but a succession of some tradition. For there is not one word spoken for the reseruing of the scriptures vnto the church in the true sense and vnderstanding therof. Howe for the things themselues, the Church of God by the word tryeth true teachers from false Prophets, & true Doctrine from counterfaine and corrupt. And so are we exhorted to doe,
and

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And albeit the scripture hath not expressly set downe the very wordes of Trinity and person, yet hath it set downe al that trueth which is conteined in these wordes, whereby the church was directed to make choise of such wordes, for the better explaining of matters in controuersy. It appeareth by Augustine that the Church had not onely the scriptures not speaking against the name of Trinity, but leading them to to vse that name. His wordes are these.

August. de temp.
sermo. 190.

Nobis autem sufficiat scire de Trinitate, quod Dominus exponere dignatus est: quod ergo dicit ad Apostolos: ite, & baptizate omnes gentes, in nomine patris, & filii, & spiritus Sancti, Tria nomina audio, & unū dicitur nomen, non enim dixit in nominibus, sed in nomine. You heare Augustine his iudgement that touching the Trinity it is sufficient for vs to hold that which the lord himself hath declared therein.

Iren. lib. 4. ca. 64

The place which you doe alledge out of Irenæus maketh greatly against you, and your Church, and so wil it appeare vnto any indifferent reader. But you haue not dealt

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dealt simply herein, for ye haue kept backe
that to bewrayeth your cause, breaking of
the sentence, where ther was no manner of
point, no not so much as a comma. I will
set downe the whole vnto you, and let your
self be your owne iudge, whether you or
whosoever did deliuer it vnto you, hath
dealt well and simply herein. *Agnitio vera
est Apostolorum Doctrina, & antiquus Ec-
clesia status in vniuerso mundo & caracte-
re corporis Christi, secundum successiones
Episcoporum, quibus illi eam que in unaquo-
que loco est Ecclesiam tradiderunt, qua
peruenit ad nos usque custodita sine fictione,
scripturarum tractatione plenissima, neque
ablationem recipiens lectio sine falsatione,
& secundum Scripturas expositio legitima
& diligens, & sine periculo, & sine blasphem-
ia: & precipuum dilectionis munus quod
est preciosius quam agnitio, gloriosius autem
quam Prophetia, omnibus autem reliquis
Charismatibus supereminens. Quapropter
Ecclesia omni in loco ob eam quam habet
erga Deum dilectionem multitudinem mar-
tyrum in omni tempore pramittit ad Pa-
trem.*

¶

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Hee placeth true knowledge in the Apo-
 stles doctrine, and in the olde state of the
 Church, as knowledge was geuen therof
 by those Bishops, to whome the Apostles
 committed the Churches, that were then in
 the tyme of Irenæus in any place. All the
 succession that heere is mentioned, is re-
 streyned vnto those Bishoppes who weare
 immediatly after the Apostles, at whose
 hands they receiued those Churches. Now
 that this knowledge came truely to him &
 his time from those Bishops: this induceth
 him to thinke so, because they receiued frō
 them, *Scripturarum tractationem plenissi-*
mam: A plentiful treatise of the Scrip-
 tures, without suspiciō of forgery or falli-
 fyng. Secondly because they receiued frō
 them (as hee saith) *Expositiones legitimas*
secundum scripturas, & sine periculo, & sine
blasphemia: Diligent and lawfull commē-
 taries & expositions agreable to the scrip-
 tures, not conteyninge any blasphemy or
 errour: Whereas Heretikes will not haue
 their expositions measured by scriptures,
 but scriptures measured by their exposi-
 tions & interpretations of them: affirming
 that

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that they onely haue the true sence thereof
because they are the Church that cannot
erre: Thirdly because there was in that
auncient state of the Church to be seene,
Præcipuum dilectionis munus: The grea-
test fruite of loue, euen to offer themselves
vnto martyrdome in great numbers and
multitudes, by reason of that loue which
they did beare vnto God and his Gospel:
*Multitudinem enim martyrum præmittit ad
Deum patrem.* If this testimonie of Ire-
næus had holpen you, it shoulde not haue
mencioned those Bishops onely to whom
the Apostles deliuered the Churches, but
spoken of an orderly succession of them to
continue for ever without anie restrainte,
Neither should he haue spoken so sparing-
ly of the matter, as to haue saide it came
safe to their hands, who were so neere the
Apostles time by them who succeeded the
Apostles: but without anie suspicion of
alteration, he shoulde haue geuen it forth
as a matter appointed and established,
whereby to keepe doctrine safe vnto the
Church for ever. And last of all he shoulde
haue suppressed the notes of their faithful-
nesse

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nes, consisting in the reseruing of the scriptures without forgerie or falsifying: and in warranting their expositions by scriptures: & in hauing to be seene the principal effect of loue: to is multitudes of martyrs dying for the Gospel, and haue sent vs only vnto succession, charging vs to receiue that whiche we shal finde obserued there, without any further question, because succession was appointed to bee an infallible note of the Church in all tymes, which is the pillar of truth. You see he dealeth farre otherwise. If wee had receiued from your Bishops a diligent examination of your writings by the scriptures, (& that ye had not left them & gone to fathers, councils, & traditions, charging vs to sticke vnto succession) with that other note which he calleth the principal effect of loue: than might we haue said with Irenæus, *Agnitio vera peruenit usq; ad nos.* As this place flatly condemneth your Church, where there is neither the confirming of your writings & preachings by scriptures, neyther yet that other note of plentifull witnessling to the truth by death and martyrdome, so doeth it strongly establishe ours, and iustifie it to haue true knowledg

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knowledge in it, and to bee agreeable to the
ancient estate of the church, because those
three notes that hee speaketh of are appa-
rantly to be seene in our churches. For we
haue the scriptures plentifully set forth,
we warrant our expositions by scriptures:
& we haue & doe sende daily multitudes of
martyrs vnto the father, whoe testifie his
trueth vnto the world, & seale vp the assu-
rance therof with their blood. Your other
place out of Irenaeus doth help your cause
no more then the former. May the circu-
stances of the place doe vterly ouerthrowe
the meaninge that you would make of it,
Which that it may plainly appeare I wil
set downe vnto you together with your
place, those wordes also that goe in order
and next before & after it. *Intelligentes ful-*
gebunt quemadmodum claritas firmamenti,
& a multis iustis sicut stella in secula. Et ad-
huc quemadmodum igitur ostendimus si quis le-
gat scripturas. Etenim dominus sic disseruit
discipulis post resurrectionem suam a mortuis,
& ex ipsis scripturis ostendit eis quoniam oport-
ebat pati Christum & intrare gloriam suam,
& in nomine eius remissionem peccatorum
H. 2. predicari

Iren. aduersus
haereses Valenti,
lib. 4. cap. 40.

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predicari in toto mundo, & erit consumma-
tus discipulus & similis patrisfamilias, qui de
thesauro suo profert noua & uetera. Qua-
propter eis qui in ecclesia sunt presbiteris ob-
audire oportet, qui successionem habent ab
Apostolis sicut ostendimus; qui cum Episco-
patus successione charissima ueritatis cer-
tum, secundum placitum patris acceperunt,
Reliquos uero qui absistunt a principa'is suc-
cessionem, quocunque loco colligantur suspe-
ctos habere, uel quasi hereticos & mala sen-
tentia, uel quasi scindentes & elatos & sibi
placentes, aut rursus ut hypocritas questus
gratia & uana gloria hoc operantes. Omnes
autem hi decedunt a ueritate, et heretici qui-
dam alienum ignem afferentes ad altare dei,
id est alienas doctrinas, a caelesti igne com-
burentur, quemadmodum Nadab & Abiu.
The matter he speaketh of immediatly be-
fore, is to declare what excellencie a man
attaineth vnto by the reading and know-
ledge of the Scriptures, & p our sauour
Christ ppooued after his resurrection vnto
his disciples out of p scriptures, that christ
ought to suffer and so enter into his glorie;
and thereunto addeth that he is a good di-
sciple

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sciple & like vnto þ good man of the house,
who bringeth out of his treasure prouision
newe and olde : Immediately hereupon he
bringeth in that sentence which you alleage
wherefore we must obey those Bishoppes
that are in the Church, who together with
the succession of their bishopricks, haue
receiued the sure gift of truth, according
to the good will of the father. There is
not *secundum impositionē manuum*, as you
woulde willingly gather. All his speech
before was of the truth and scriptures of
God, this that you haue alleaged begin-
neth with the note of illation or inferring
[*Quapropter*] wherefore, &c. And the thing
brought in thereupon is, that those Bi-
shops ought to be obeyed, who haue recei-
ued the grace & gift of truth according to
the good pleasure of the father: All other
which haue not this principall successiō of
truth, he maketh either heretikes, schisma-
tiques, or hypocrites, affirming that they
fall from the truth which before he had
called the principall succession. And con-
tinuing still in the same matter he affirmeth
that those who bring strange fire, that is

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(as hee interpreteth it) straung doctrine,
shalbe burnt wth heauenly fire as was Na-
dab & Abiu. So that þ whole chapter ru-
neth vpon the word of god & true doctrine,
which he calleth the principall succession,
without the which he would haue vs to sus-
pect any bishop what succession soeuer he
had of place. And if al this can not satisfie
you, that his meaninge is to make no ac-
count of succession of person & place, whe
the principall succession of trueth is wan-
ting turne vnto the next chapter, wher the
same matter is continued, & there you shal
find these words. *Ab omnibus igitur talibus
abstistere oportet, adherere vero his, qui &
Apostolorum (sicut pradiuimus) doctrinā
custodiunt et cum presbyterij ordine sermo-
nē sanum & conuersationē sine offensa prae-
stāt, ad informationē & correctionē relinquo-
rū.* Where you may plainly see what suc-
cession he spoke of before, euen the successiō
of the Apostles doctrine. Al the patching &
piercing in the world, can neuer make hole
this breach that Irenæus hath made into
your successiō of persons, & you may clearly
vnderstand what cost & paines you haue be-
stowed in vaine, in labouring to bring in
your

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your sacrament of orders & imposition of hands, as being vnderstood by that, which he calleth the gift or grace of truetb. If the word [truetb] can not moue you, the circumstances (if ye wil not bee willingly blinded) cā not but perswade you. I doe therfore w your owne authoritie reply against you, that al those are to bee suspected, what successiō soeuer they bring of person or place, that bring not w thē the p̄ncipall successiō, w is the doctrine of the Apostles. If true doctrine went alwaies with succession of bishops, what nedeth Iren. to speake of any diuorſe betweene thē? nay, what nedeth hee to wil vs to looke vnto the truetb making the p̄ncipal successiō, & as for your neighbours that stā in the margēt, if your weapon were answerable to your good will, I would tell them, that you haue bid battaile vnto them: But in as much as I see you fal downe in the fiede, your owne weapon taken out of your hand, & your self wounded withal, I haue more pittie of you, thā of thē: & therfore there shal no beacō burne (by my eōsent) to warne any to be ware of warre frō you: vntill I see you recovered of som of those dāgerous wounds, that you haue taken already.

¶ 4.

From

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From Irenæus you passe to Tertullian, with whom it will fall out, that you shall finde as little helpe for your purpose, as you haue had before from Irenæus. And because you suppress alwaies that that maketh against you: I am here enforced, as before, to set downe that which immediately goeth before, and also followe the wordes by you alleaged. *Ceterum si quæ audent interserere se etati Apostolica ut ideo videatur ab Apostolis tradita, quia sub Apostolis fuerunt: possumus dicere, Edant ergo origines ecclesiarum suarum: euoluant ordinem episcoporum suorum, ita per successiones ab initio decurrentem, ut primus ille episcopus aliquē ex apostolis vel Apostolicis viris, qui tamen cum Apostolis perseverauerit habuerit autorem & antecessorem. Hoc enim modo ecclesie Apostolica census suos deferunt, sicut Smyrnaorū ecclesia habēs Policarpum ab Ioanne collocatum refert, sicut Romanorum, Clementem a Petro ordinatum edit, proinde utique & cetera exhibet, quos ab Apostolis in episcopatu constitutos Apostolici seminis traduces habent. Confingant tale aliquid heretici.*

Tertul. de præ-
scrip. aduersus
hæreticos.

Quid

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Quid enim illis post blasphemiam illicitum est? Sed & si confinxerint, nihil promonebunt. Ipsa enim doctrina eorum cum Apostolica comparata, ex diuersitate & contrarietate sua pronuntiabit, neq; Apostoli auctus Autoris esse, neq; Apostolici. Quia sicut Apostoli non diuersa inter se docuissent, ita & Apostolici non contraria Apostolis edidissent, nisi illi qui ab Apostolis descinderunt, & aliter predicauerunt. Ad hanc itaque formam pronocabuntur ab illis Ecclesiis, quæ licet nullum ex Apostolis vel apostolicis auctore suum proferat, ut multo posteriores: quæ deniq; quotidie instituuntur: tamen in eadem fide conspirantes, non minus apostolicæ deputantur pro consanguinitate doctrine. Ita omnes hæreses ad utramq; formam à nostris Ecclesiis pronocata, probent se quaquā putant Apostolicas. If any would therefore be accompted Apostolicall churches, because they liued vnder the apostels, & in their time: let such churches shew what Apostle did first founde theirs (saith Tertull.) Wee are not in their tyme, neither claime wee priuiledge in any such respect: but marke what followeth: If they

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could forge such a succession (saith hee) be-
like then it is not altogether vnpossible so
to doe, yet would it helpe them nothing,
because the Apostles doctrine compared
with theirs, would bewray it not to bee the
Apostles nor Apostolicall. You haue cause
therefore to bee ashamed euer hereafter, to
make successiō of bishops a necessary note
of the church, w^{ch} by Terrull, his iudgement
is subiect to forgery, & if it were not, yet
could not proue any thing at al (as he saith)
when the doctrine of the Apostles shall be
found diuerse and disagreeing from theirs.
You may see that he wil haue the Apostles
doctrine, to confute & overthrowe that suc-
cession which vpholdeth any doctrine con-
trary or diuerse from theirs. And consider
this one thing wel I pray you, that he saith
Heretikes are to be brought to the triall of
the Apostles doctrine, by those Churches
which albeit they bring none of the Apo-
stles nor Apostolicall men for their Au-
thors and first founders (as being a long
tyme after them) yet are neuer a whit the
lesse to be accepted Apostolicall, by reason
of

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of their kindred & alliaūce to the Apostles doctrine. He affirmeth plainly and in expresse wordes, that the churches which were long after the Apostles tyme, are to be tried whether they be apostolical or no, by that Doctrine which the Apostles deliuered: But as for these Churches that were next vnto the Apostles time, they dare be bounde (saith hee) to prouoke Heretikes toynely to the triall of succession as wel of person, as of doctrine. Succession therfore of Bishops is (by Tertullian his iudgement) no retall of Churches at this time, his authoritie hath utterly ouerthrowē that holde of yours. Marke wel the wordes for they are Tertullian his wordes and not myne. *Ad hanc itaq; formam prouocabuntur ab illis Ecclesis, quæ licet nullam ex apostolis vel Apostolicis viris auctorē suum proferunt, ut multò posteriores, quæ deniq; quotidie instituuntur, tamen in eadem fide conspirantes, non minùs Apostolice deputantur pro consanguinitate Doctrina.* From this place of Tertullian wee haue a playne Doctrine, that whatsoeuer the fathers

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fathers haue spoke for succession of Bishops, as a marke to make knowne the true church: by the same is to be restrained vnto those tymes that were nere vnto the Apostles. For of other churches hee saith, albeit they bring none of the Apostles or Apostolical men for there authours, as being long after them: neuerthelesse agreeing with them in faith and Doctrine, they are to be accompted Apostolical as well as the other, because of their alliance by Doctrine. The very woordes that immediately goe before these which you haue alleaged, do put the matter out of doubt, that this triall of succession is onely ment for such Churches as were nere the Apostles time. His woordes are these: *Ceterum si qua audent interserere se etati Apostolica, vt ideo videantur ab Apostolis tradita, quia sub Apostolis fuerunt, possumus dicere: Edat ergo origines Ecclesiarum suarum, euoluant ordinem Episcoporum suorum, &c.* But if any dare intrude themselves into the Apostles time, that they should be accompted Apostolicall, because they were vnder the Apostles: we may say let those then them
the

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the original of their Churches, let them recite the order and succession of their Bishoppes. I hope nowe Syr that you doe plainly see, what little helpe you haue frō these authorities that are alledged by you: & that you doe wel consider howe unfaithfully they haue bene aduouched, what cutting and paringe you haue made of them, and howe that ther is not one of your witness brought to proue your Church to be Apostolical, if you had suffered him to tell out his tale, and not stopped his mouth in the middell of his speech: but woulde haue betterly ouerthrowne your cause, and established ours which you labour to overthrow. And therefore I doe beseech you in the feare of God to looke well vnto it. Peruse the places againe, consider better of them, and marke the iudgements of god vpon you & your cause, that your very witnesses shoulde bewray you, euen those that you deliberately & of purpose haue picked out to speake for your purgation. If I might haue prescribed those fathers what to say against your cause, and for ours: I coulde haue deuised no better matter than they

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they haue bitered, euē in the places by you
allenged. Irenæus saith plainly that the
trueth hath disceded from the Apostles to
his tyme without forgery: because the
Scriptures were faithfully deliuered vnto
them: and because all their commentaries
and expositions were warraunted by the
Scriptures: You doe not warrant your
explications by Scriptures, but contrary-
wyle will haue the Scriptures to haue
warrant from your explications: for you
must geue the sense and meaninge thereof,
because it is of and in it selfe, as you saye
afterward, *Morta vox*, a dead word.

Hee saith in the other place, that those
Bishoppes, that depart from the princi-
pall succession of true doctrine, whatsoe-
uer they haue to say for their succession
of person and place, are notwithstanding
to bee suspect of Heresy or schisme.
What neede was there to make menti-
on of the trueth, as the principall succes-
sion, that we shoulde be suspicious of those
Bishops, that had no such succession from
the

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the Apostles: if the succession of the trueth be (as you say) kept and reserved in a continuall orderly succession of Bishoppes: if whersoever that succession bee of persons, the other of Doctrine bee inseparably bounde thereunto. For if wheresoever there be this succession of Bishoppes, there wee must looke vndoubtedly to haue the trueth, then is that of person, the principall succession, and the other of trueth, but a companion, that waiteth and getteth dayly and dutifull attendance thereupon. If this bee so, then wee are first to inquire after the succession of persons, being assured there to finde the trueth: And in deede your proofes such as they be, are wholly alleaged for succession of person, belike if you could finde that, you woulde not greatly passe for finding the trueth. You are contrarie to Irenæus herein, who maketh succession of trueth, the principall succession. As for Tertull. hee affirmeth plainly, that the doctrine of the apostles wil confute them, whosoever shall bring a diuerse doctrine, albeit they alleage for the succession of persons

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persons as you doe from the Apostles: *Ipsa enim inquit doctrina eorum cum Apostolica comparata, ex diuersitate & contrarietate sua pronuntiabit, neq; Apostoli alius esse neq; Apostolici.* Wee affirmeth likewise that the churches who were long after the Apostles tyme, are to trie themselves Apostolical by their alliance to the Apostles in doctrine. *Ad hanc itaq; formā prouocabūtur ab illis Ecclesiis, quae licet nulum ex Apostolis vel Apostolicis authorem suum proferunt, ut multo posteriores: tamē in eadem fide conspirantes, non minus Apostolica deputantur pro consanguinitate doctrinae.* You see what helpe we haue for our religiō, out of your strongest houldes. We haue in the scriptures the authentick letters and Epistles of the Apostles, conteyning the summe of that Doctrine, which they taught in those Churches that they planted which are rightly called by Terullian the mother Churches. Wee haue the summe of that Doctrine left vs in mytring, which Paule taught at Rome, at Corinth, at Philippos, at Ephesus, and at Thessalonica, where hee founded Churches:

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ches, You should first haue warranted your religion by that doctrine, & from thence haue proceeded to let vs vnderstand, how that doctrine hath continued amongst you from time to time. You would beare the worlde in hand, that you deriue your doctrine from the Apostles and auncient Churches; yet you shunne as rockes all triall by the Apostles and those mother Churches, where their Chaires were placed, and their owne doctrine faithfully vnder their owne hands and seales deliuered. Let vs first see how you doe agree with the Apostles themselves, and then with those Bishops who haue succeeded them: how with the first & mother Churches, and then with those later who haue bene planted after them. Let vs see you first knit vnto the heade, and then vnto the members. After your testimonies and allegations for succession, you adde these wordes: Now ye see that the true and verie Church of Christ is; which hath her succession of Bishops from the Apostles: Wherunto I answer that there is no eye so sharpe of sight, that
I. can

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ea discern any such matter, by those proofs
that you haue brought: but euery man that
hath not his eyes closed by, may see plain-
ly (by that light which your owne witnessse
haue geuen vnto this cause) that succession
of Bishops is no note nowe in these later
tymes whereby to discern the Church.
You inferre likewise vpon such authorities
as you haue aduouched, that the ancient
state of the Church through the worlde is
the Apostles doctrine. I knowe you can
haue no colour for any such collection, un-
lesse you take liberty to chaunge and trans-
pose *Est* for *&*, and *&* for *est*, after your
pleasure: that whereas Irenæus saith, *Ag-
nitio vera est Apostolorum doctrina & an-
tiquus Ecclesie status*: You reade: *Agnitio
vera & Apostolorum doctrina est antiquus
Ecclesie status*. As for those printes and
markes of the olde state of the Church,
which were in Irenæus his time, I proued
before that they were cleane worne out,
and no token of them to bee scene among
you: for your expositions are not legitimat
by Scriptures, but laid vpon vs by vertue

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of the Church, whereof you still plead possession, howe vniuersall soeuer your title bee.

You woulde gladly find out of these words.

Certum charisma veritatis: The Sacra-

ment of orders: which you say is receiued

together with their Bishopricks: but the

circumstances of that place make the mat-

ter so plaine to be ment of the gift or grace

of truerth, which hee calleth the principall

succession, as no man that will vouchsafe

to reade and compare it with that which

goeth before and also followeth it, can pos-

sibly bee brought to make a doubt thereof.

From your holy orders which you would

wring out of this place, you proceede I

will not say without order, I am sure with-

out any occasion offered to the manner of

ordayning Bishoppes, which you say must

be by the laying on of handes of former

Bishoppes so ordained, or otherwise they

are not to bee obeyed.

So that you secretly shooe at the mini-

stry of the church of England, that it is vt-

terly unlawful & not to bee obeyed, because

our bishops haue ordeined others, were

I. 2.

not

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not themselves ordeined of your Bishops,
that were before them. Doe you say
that no man is a lawfull Bishop, but he
that is ordeined of another Bishoppe? If
that be true the I dare say and can plainly
prooue, that your Bishops are unlawfull
Bishops, and therefore not to be obeyed.
For from the beginning (as Hierom testi-
fieth) there was no difference in the church
betweene a bishoppe and a minister: but
afterwarde when schismes grewe to be
many and great in the Church, for the sup-
pressing thereof one was appointed to be
aboue the rest, which had the name of Bi-
shoppe proper vnto him, which before
was common vnto all, as the Scripture
declareth. In those first times therefore of
schisme, those Bishoppes must of neces-
sitie be ordeined of others then bishoppes
because there were then no bishoppes in
the Church, as now we doe speake of this.
And therefore by your owne reason, your
owne bishops being as you affirme from
the beginning, are illegitimate and not to
be obeyed, because they were not ordeined
of former Bishoppes: nowe that if they
wer

Hieron. ad Enagr.

Titus, I. ver. 5. 7.

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were not lawfully ordeined the selues, the
could they not lawfully ordeyne others: for
other title then they had them selues they
could not geue vnto others. By this de-
scriptiō that you haue made of the lawfull
ordeining & creating of bishops, y^e whole
broode of your bishoppes from the first vn-
to the last, standeth illegitimate & plain-
ly conuicte of bastardie. We know and
are assured by the truth of **G O D** his
woorde, that it is lawfull for ministers of
the word, to ordein them who are to labour
in the ministerie of the word: for thus we
reade in the Epistle to Timothie. *1. cap. 4.* **I. Tim. 4.**
*Ne neglige illud donum quod datum est tibi
per prophetiam cum impositione manuum
presbyterij.* Now there is no man, howe
ignorant soeuer he be of the Scripture, or
of the Greeke tongue in the which the newe
testament was penned, if he haue any skill
in the Latine: that wil deriue *Presbyte-
rium, non a presbyteris, sed ab Episcopis.*
You may perceiue the that they were *pres-
byteri* and not *Episcopi* ministers or elders,
and not bishops (as now we speake of Bi-
shoppes) that latre handes vpon Timo-
thie

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this, when hee was called to the Ministry of the word. You see therefore that at the ordaining of Timothy they were presbyters elders or Ministers of the word, which gaue this grace by the imposition of their hands, which you say can not bee given but by Bishoppes. Now if presbyters Ministers of the word, may ordaine other by imposition of hands. the I trust we shal haue you more favourable hereafter to y^e Ministry here in England. If we haue nothing els to saye for it, yet at the least because they who in these last tymes haue bene the instrumentes of God to reforme Religion, and haue ordained others to serue in the Ministry of the word and Sacramentes, were presbyters hauing from your Church imposition of handes, whereby there is so great grace giuen as you saye.

True it is that imposition of handes was a consecration and putting a parte of men to serue in the Ministry of the word, by attending vpon reading
the word of God (according to the
rule)

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ding, exhortation, and doctrine: accordinge as the Apostle declareth in this fourth chapter of Timothie: for when hee hath willed Timothie to attend vpon reading, exhortation, and doctrine, forthwith signifying that hee was called thereunto, and that it was his function to the end hee might thereby the more bee touched with the matter, hee addeth these wordes: Neglect not that gift or function which was committed vnto thee by imposition of handes.

This marke of that vocatio which doeth consist in attending vpon exhortation and doctrine continued in your Church, *Tanquam cadaver vera vocationis*, as it were a carcas of a true calling: for you attended not vpon the worde setting it forth truely by exhortation and doctrine, which was the life of that calling: but found a greater gaine to get money by, in attending vpon the sale of masses and pardons, hauing greater gaine not only by the that were living: but also by those that were long ago departed:

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so that in verie deed there was nothing remaining beside the corps of the true calling. Unto this earkas and corps of the true calling, it pleased the Lorde in that great mercie wherewith hee loued vs, when wee were enemies vnto him: now againe in these latter daies after so lōg want thereof, to breach in life & vita^l spirites: geuing vnto diuerse who had no more beside the olde marke of that calling, not only giftes of knowledg to be able: but of zeale also to be willing & bould, euen whē the market of your Inuentions & Traditions was the greatest to publishe the Gospel of God, & to beate down your inuentions by doctrine & exhortatiō out of the word: giuing forth euident testimonies thereby, that they were the true & lawful ministers of Christ, because they had the trueth and life of the Ministerie, which in your Church was wanting, in as much as they did attend vpon exhortation and doctrine, according to the trueth of the woorde, wherevnto in the Primitive Churche men were appointed by imposition of handes. You speake nothing here of that which is
p^rincipal,

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principall, that is of the election vnto that place and function after due examination had before, both of life and learning, without the which al your purest Canons account him as a Lepman, & appoint grieuous punishment for him that shall otherwise ordeine him: but so you haue the shadowe, you passe not for the bodie: so you may enjoy the least of the necessaries, you can willingly want the principal. The occasion that you haue offered in ascribing so much to the imposition of handes, hath drawne me beside my purpose and meaning to speake, as you haue already heard touchinge that matter.

Affertion,

Catholica.

For the fourth the Prophet saith. In

omnem terram exiuit sonus eorum, & in fines orbis terra verba eorum, viz. Apostolorum. Esay the Prophet saith. *Fluēt ad eum* (scilicet montem Syon) *omnes gentes, adorabunt eum omnes Reges, & omnes gentes seruiunt ei* (inquit Propbeta regius). & alibi. *Apud te laus in Ecclesia magna. Et iterum copiosa apud eum redemptio. Eritis mihi testes in Hierusalem* (inquit Christus) & in *omni Iudaea, & Samaria, & vsq; ad vlti-*

Psalms. 18.

Isa. 2.

Psalms. 71.

Psalms. 21.

Psalms. 129.

Actes. 1.

Psalms. 18.

Matth. 5.

I. 5. *munus*

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Psal. 18.

Math. 5.

**August. lib. 3.
confessio, ca. 8.**

num terra. In sole posuit tabernaculū suū
(inquit Propheta.) Non potest ciuitas ab-
scondi super montem posita: neq; accendunt
lucernam, & ponunt eam sub modio, sed su-
per candelabrum, ut luceat omnibus qui in
domo sūt (inquit Christus. Turpis est (inquit
August.) annis pars uniuerso suo non con-
gruens: tu cum te partem cum Christi corpo-
ris membrum existimari uelis, quæ tamē ab
hoc uniuerso Christi corpore quæ ab omnibus
his qui christiani, qui catholici, qui orthodoxi
consentitur quamlibet magnis & locorum &
temporum interuallis inter se desinentis tā
admirabili consensu obseruari uides, ut neq;
temporum diuersitas, neq; linguarum varie-
tas, neq; locorum ingens intercapedo ledere
concordiam eorum potuerint: Sed similes li-
ra sint & semper fuerint, quæ multas quidē
& diuersas habet chordas, unam tamen sym-
phoniam & sonorum concentum unū amittit.
Tuiquā, cum hoc uniuerso usq; eo nō con-
gruis, ut in despectum uniuersi Christi cor-
poris contraria potius facias omnia. Quid
esse potest turdus? Quid indignius homine
christiano? aut quæ potest esse nota illustrior,
quæ te non Christi colligentis uerum satana
spargētis ministrū esse cuius cōstare queat?
Hec Aug. **Multa**

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Multa sunt (inquit deus Aug.) quae in August.
gremio Ecclesiae me iustissime teneant quae
sequuntur.

Teper consensio populorum atq. gentium.

*Tenet authoritas miraculis inchoata, spe
nutritu, charitate aucta, vetustate firmata.*

Tenet ab ipsa sede Petri Apostoli, cui pa-
scendas oues suas post resurrectionem domi-
nus commendauit usq; ad presensem Epis-
copatum successio sacerdotum

Tenos postremo ipsum catholicæ nomē, quod
nō sine causa inter multas hæreses sic eccle-
sia sola obtinuit, ut cū omnes hæretici se ca-
tholicos dici velint, quæritur tamen per agrino
alicti ubi ad catholicam conveniantur, nul-
lus hæreticorum vel basilicam suam, vel do-
mum audeat ostendere. Hæc ille.

Catholicam dicit toto orbe diffusam quia
diversarum hereticarum ecclesia ideo catho-
lica non dicuntur, quia per loca atq; per suas
quasq; provincias continentur: hac vero a
solis ortu usq; ad occasum unius fidei splen-
dere diffunditur. Non est igitur obscura ca-
tholica, non potest abscondi ciuitas super
montem posita, non potest ignorari mens qui
impleuit uniuersam faciem terre.

Aug. serm. 191.
de tempore
math.
Against the puri-
tans and fa-
mily oflene.

Now

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Now we that be the catholiques are ready to shewe and prooue, that the church which we professe hath had and hath all the said foure markes in her, which also had her beginning with Christ, his Apostles, and primitive chnrche, and doeth deriue her authority faith and doctrine from them, in a continuall succession of Bishops: which is a moſte euident marke of the true Church and Doctrine: as all the said with diuers others famous and learned auncient Authors affirmeth: of the which some were of the Primitive Church, & therefore the meetest iudges thereof.

Answer.

Touchinge the fourth noate of the church, that it is catholique or vniuersall, if you set it against particularity, meaning that the church is not bounde to any particular place or person: we doe embrace it as a certaine trueth: But if you wil haue the Church alway discerned by the greater multitude, the scriptures will

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not suffer vs to ioyne with you in that.
Your testimonies out of the Scriptures,
as that of Isaie the seconde, and the testi-
monies next following out of the Psalmes:
doe pꝛooue that many people shall bee
brought to the true knowledge & worship
of god. For the vniuersal note [al] is so ta-
kē in the scriptures. And I am perswaded
that you doe not thinke that all people and
nations in general shalbe brought to be of
the true Church: but as for comparison,
whether that the number shalbe greater or
lesse than they that are not brought to the
faith, they doe make no mention therof.

The other testimonies doe declare that the
trueth shall come into many places, but
whether those places shalbe moe or fewer
than the reste, or whether the greater nu-
ber of the inhabitātes of those places shal-
be gayned by the trueth vnto God, they
doe not speake any woꝛde thereof: yet I
thinke that is the matter that you woulde
willingly establishe hereby. Your last wit-
nesse out of the Gospel, if it bee graunted
you that it is spoken of the church in gene-
ral, yet will it make nothing for vniuersa-
lity,

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lity, buttelle any will imagine, that what
 soeuer is visible or not hidden, is thereby
 forthwith made general & common to al
 persons and places. You alleage a large
 testimony for this vniuersality, & doe quote
 in your margent August. lib. 3. confes. cap.
 8. Where there is no more of all you haue
 alleaged to bee founde, saue the first lyne,
 which is: *Turpis enim omnis pars est suo v-*
niuerso non congruens. Every part is euill
 fauoured, that agreeth not with his whole.
 This Authority telleth vs what worketh
 the disgrace of a part, euen this not to bee
 agreeable to that whole wherof he is part:
 As for your purpose it is to prooue an o-
 ther thing, that multitude is the beauty &
 the right note of the Church: howe that
 can be prooued out of this place I leaue it to
 your better consideration, whē you shal haue
 marked those wordes & doe immediatly
 goe before this place. *Qua autē cōtra mo-*
res hominū sunt flagitia pro morū diuersitate
utanda sunt, ut pactū inter se ciuitatis aut
gentis, consuetudine vel lege firmatū, nul-
la cuius aut peregrini libidine violetur. I
 leave your Informer hath of purpose con-
 cealed

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sealed the place, from whence he hath fetcht that, which he coupleth with this sentence as if it were annexed thereunto: least hee should receiue a wounde that hardly would bee healed, where hee would be gladly at the least seeme to giue one.

The wordes are directed against one man, who differeth from al that are called Christians in any place. This would help you if you had to deale against a sect that had but one patron, or against a man that would be accompted a christian, and yet for al that in doctrine bee contrary to al Christians. It is to weake to stand against a religion, that sundrie countries, Provinces & Kingdomes doe imbrace. Before I had Augustine with a wrong direction, now I haue his name without any direction at al. Such wordes as you haue set down heere are found in his booke contra Epistolam fundamenti, where you conceale that, which vicerly ouerthroweth all the foure notes of your Church, and proueth them to be altogether insufficient to make true prooofe where the Church is.

These

Aug. contra epistolam fundamenti cap. 4.

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These are the woordes that follow in that place. *Apud vos autem ubi nihil horum est quod me iuuuet ac teneat, sola personae veritatis pollicitatio, quae quidem si tam manifesta monstratur, ut in dubium venire non possit, praeponenda est illis rebus omnibus quibus in Catholica teneor.* But amonge you where there is none of these thinges (saith Augustine:) that maye houlde me, there soundeth the onely promise of truethe, which if it bee shewed so manifest that it can not come in doubt: it is to be preferred before all those thinges, by which I am bounden in a Catholique Church. Wee haue spoken before of Unitie and agreement of people, of authoritie begon with miracles, & increased with charitie, and holy conuersation, of antiquity, and succession of Bishops from Peter vnto his tyme, & also of vniuersality: and yet he professeth that the truethe when it is made manifest and playne, is to cary vs against them all. If the truethe bee bound vnto Unitie, succession, & vniuersality, so that these be the markes wherby we are directed to the true church, and therefore to the truethe; by what com-
mission

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mission dare Augustine to put them a sunder, whom Almighty God hath ioyned together (as you thinke) to continue one for euer. For if they be neuer sundred, why maketh he a supposell of that that neuer happneth, especially dealing with them, that were perswaded that it was not so strange a thing, but that it might. yea and had alredy hapned? Or why setteth he, the trueth in specie, that is: The trueth made open & plainly manifested: against those markes of the Church when as the trueth, whether in parables, playne speech, or howsoever, is neuer founde sundred from them as you thinke? Moreover why doeth he trouble him selfe with comparing of thinges together, affirming that the one shall more perswade then the other: if it bee impossible for the one to perswade, but not for the other. For comparison is of those that bee like, but there is no resemblance betweene a thing impossible, and that which may bee doone. Laste of all howe agree you with Augustine, that saith, The plaine and vndoubted trueth perswadeth more than them all: When

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as you are of opinion, not onely that the
trueth can not be had plainly, but that it
cannot be had at all, but in and by them.
You see that Augustine in this place utter-
ly ouerthroweth the markes and notes
that you haue made of your Church, let-
ting vs vnderstande that the trueth may
bee sundred from all, even from the suc-
cession of Bishoppes, which you make so
great an account of: that (in your opini-
on) heauen and earth may sooner come to-
gether, then those two bee parted and put
asunder. It standeth you vpon to make
this breach by againe, if it possibly can be
performed of you, for it hath vndone al that
you haue trauayled in al this time to esta-
blishe. It was not without cause therefore
that Augustine both came in and went
out so like a straunger, as no man coulde
knowe (when once hee had made his ap-
paraunce) where too haue him againe
howe glad soeuer hee woulde haue beene,
to haue spoken with him. But let it be ad-
mitted that Augustine spoke of a matter
that coulde not come to passe, when hee
saide, that the trueth made playne and ma-
nifest

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manifest, was a note of the Church to be preferred before unitie, succession vniuersality &c. That which followeth will declare against whom he objecteth the name of Catholique: euen agaynst those heretiques, who when they woulde bee called Catholique, yet can but shewe one Church or one house, where their religion is professed. For these are his words. The Church alone hath so obtained the name of Catholique, that where as all Heretiques woulde be called Catholiques, yet when a stranger shall aske where men meete at the Catholique Church, none of the Heretiques dare shewe him either their Temple or their house. If Englands, Scotlands, Denmarke, Suetia, Saxony, Heluetia, Retia, Vallis Tellina, Brunswicke, Rheno, Hessia, Wittenberge, Russia, Brandeburge, with the great Cities through the whole Countrey of Germany could shewe but one Church, one house, & one prouince or little Shire among them al, where their religion were professed, or if al these great kingdomes comon wealthes & countreies

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could by some conversion bee turned into
one litle prouince, temple, or house, then
might this authoritie, or that that follow-
eth out of Augustine, haue some colour a-
gainst vs. But since, that Gospel which
wee professe, at the first did spreade it selfe
abroade into infinite places, and was ge-
nerally receiued, vntil the dominion of that
man of sinne, the Pope: vnder whom for a
long time it was greatly darkened, and
now since the late reuuiuing againe therof,
hath greatly enlarged her dominion & shut
you out, not of some fewe houses or prouin-
ces: but out of a number of kingdomes, do-
minions, common wealthes, & countreys,
daily getting ground of you (be your Ty-
ranny and persecution neuer so great) your
authorities out of Augustine can stand
you in no steede. As concerning the latter
part of your last authoritie, which affir-
meth that the Catholique Church by the
cleerenesse of one faith spreadeth out it selfe
from the East vnto the West, yf it bee ta-
ken so generally as the wordes seeme to
giue out of it it pulleth cleane frō you your
title of [Catholique]. For you can not de-

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my but that al the Greeke Churchs utterly
renounce the authoritie of the Bishop of
Rome, & the Churches that are scattered
here and there throughout all Asia and A-
frica, in like maner doe not acknowledge
it. As for Europe you heard me even now
recite what kingdomes, common wealths
and countreies in it, abhorreth the Pope
and all his detestable enormities. And in
those kingdomes and countreies where the
Pope is receiued, this I dare say, for you
doe proue it by fire & sagot, that there is
no countrey, not Italy it selfe excepted,
where there are not great numbers of peo-
ple, that from the bottome of their hartes
doe detest the Pope. And therefore if you
measure vniuersality by place and person,
as you are wont to doe: taking that to bee
vniuersall which is receiued in all places,
and of all persons, you see that your religi-
on commeth far short of a catholique reli-
gion. You close by three lines in the ende
closly together with Augustine his words,
as if they were not only spoken at one time
& with one mouth, but even also with one
breath. Whereas he hath not one such word

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there, it is wholly your owne application and conclusion, it is none of his. If a man would take suche libertie vnto him selfe, hee might soone beguile the ignorant reader. I coulde the better haue borne this without making any mention therof, yf I had not seene the like in you before, and therefore I cannot but admonish you. This place of Augustine doeth in deede make warre against the Family of loue, who bring in a religion that neuer was heard of since the beginning of the worlde, receiued publicuely in any one Province, or taught in any one Temple, from the beginning: As for those whom it pleaseth you to call Puritanes, when you tel me what grounds, of religio they hold differing from the truth, I wyl geue them warning to be in a readinesse to resist you. I knowe none in Englande that eyther would be called by that name, or deserue to bee called by it beside the Papist, and the Family of loue. For the Papists are so ouer pure and perfect in theyr owne iudgement, that they sell the very excrements and superfluities of their woorkes vnto others: And as for the Family of loue, after that
few

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sewe yeeres of theyr Apprentisshipp be expired, & they begin to set by for themselves, they are of opinion, it is no more possible for the afterward to sinne, than is possible for light to become darknesse. If those be the true marks of the church in that sence which you doe take them, I see no cause why the Scribes and Pharisees, might not iustly agaynst our Saviour haue claimed the title of the Church. For they were at great vnitie among themselves, so that their Church might wel haue bene called Vna: And they abounded in prayer, fasting, and almes, which you doe simply set downe without any addition, for the fruites of holynes: and therefore theyr Church was Sancta: Moreover they sate in Moses seate, and succeeded him in the Chayre, and therfore they were iustly intituled vnto succession: and theyr Church lawfully called Prophetica: which was the same before Christe that Apostolica is now: and last of all the greater number went with them agaynst Christe, and therfore theyr Church was Catholica. It is manifest the that you haue laide nothing

¶ 4. to giue the for

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for your Church, which the scribes & pharisees might not say for them selues. And if your notes were true, Christe Iesus could neuer haue preuayled against them, hauing the true notes of the Church, and therfore being the true church, against the which nothing can preuaile. The notes that are giuen by the Apostles them selues of the Church, and whereby they were led to acknowledge any people to be the church of God, were two in nūber: faith in Christ Iesus: and loue towardes his saintes: according as it is written by the apostle. We giue thanks vnto God, euen the father of our Lord Iesus Christ, alwaies praying for you, since wee heard of your faith in Christ Iesus, and of your loue toward all Saints. It appereth hereby, that the Apostle did acknowledge the for members of the Church, bling them as brethren in giuing thanks to God, & praiyng for them: after that these tokens of the Church, too wit, faith in Christ Iesus, & loue towards his Saintes, did appeare in them through the preaching of the Gospel. The same is confirmed in the Epistle to the Ephesians in

Coloss. 1.4.

Ephesi. cap. I.
ver. 15.

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the same wordes. Therefore after I
hearde of the fayth which you haue in
the Lorde Iesus, and loue toward al the
Saintes, I ceast not to geue thanks for
you, making mencion alwayes of you in
my prayers. And not onely the same mat-
ter, but even the verie same manner and
forme of wordes, is vsed throughout his e-
pistles, where he hath any occasion offered
to touche the same. As in the first epistle to
the Thessalonians: and in the second also,
and the first chapter. In the Epistle to Phi-
lemon. In like maner he rehearseth these
same two markes: of faith in Christ Iesus,
and loue towardes all Saintes. These
were marks that the Apostles were direc-
ted by to discerne of the Church, they
thought these sufficient causes to mooue
them to thinke of others as their brethren,
and the deare Children of God, when as
they thoro the preaching of the worde,
were knitte vnto Christ by faith, and
vnto his children that did serue him after
that worde, by loue and sincere affection
of hearte and good will towardes them.
These markes that are noted as the tokens
of

I. Thes. 1. 3.

ad Phile. 5.

I. Cor. 13. 13.

2. 1. 3.

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of **G D** his children in those firste and
mother Churches, can not bee founde with
you. For the worde soundeth not among
you, which shoulde discover by the sight of
that which the Lord in iustice doth require,
so great imperfection to be in vs: & withal
so much mercie to bee in Christ, for men
that are confounded in themselves: as would
mouoke vs by faith to repose our selues
vpon him and his mercies. As for the doc-
trine of your Church, it so vpholdeth the
aptnesse and inclination of man to doe wel,
the liberty and freedom of his will, that
he cannot come to the sight and knowledge
of any so greate want as might sende him
hungerly after Christ, and his mercies, to
cleaue therevnto by faith: besides that, it
doeth so fearefully geue out the affection &
disposition of this our mediatour, as if a
man coulde not come to the speache of him
in the least matter, before halfe the court
of heauen were moued for that matter,
in his behalfe, and shoulde befrend him
therein, which turneth our affection & affi-
ance, comfort & confidence rather toward
them, then towardes him. Whereupon a
ny

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ny man may cleerely see and vnderstande;
that this Church of yours is not knit vnto
Christ by faith, And howe it is affec-
ted towards his Saintes who are begot-
ten and borne agayne by the immortal seed
of the worde, all the worlde may iudge, and
their blood that hath beene so plentifully
spilt, hath left in euery kingdome and coun-
trie sufficient witnessles thereof agaynst
you.

Affertion.

The true faith and doctrine from the
beginning hath ben preserued and kept
first by tradition, and then by writing
and traditior, in a continuall succession
of Bishoppes and Priestes: wherevpon S.
Paule writing to the Thessalonians saith,

I. Thes. 2.

*Stato & tenere traditiones quas didicistis,
sive per sermonē, sive per epistolam nostram.*

Also writing to the Corinthians, where-
in hee reprooued them for abusing of
the blessed Sacramēt, in the latter end he
saith, *Cetera autē cū venero disponā.* which

was I. Cor. II.

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was neuer put in writing but alwaies hath continued by tradition in the saide succession vnto this day, and whiche thinges are vsed at this day. For we doe vse diuerse thinges, yea, such as are necessarie and meete to be vsed, which the scripture maketh no mention of and also otherwise then the Primitiue Church did vse, and now allowed of the protestantes, as the baptizing of young children, which Sacrament was not vsed in the primitiue Church but twise in the yeere, Easter & Whitsontide. The changing of the Sabbath day, from the Saturday to the Sunday. In the primitiue Church they were in a councell holden commaunded to abstaine *A sanguine & suffocato, (ut patet in actis)* From the whiche wee are discharged not by Scripture, but onely by the authority of the Church, who saith now in the general councels as the Apostles and Elders saide then there, hauing the same holy spirit with them that they had then that is to say, *Usum est spiritui sancto & nobis*, That now by commaundement you shall

Actes 15.

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shal not abstaine *A sanguine & suffocato.*
For such things beeing not matters of
faith, the Church hath authority to alter
and chaunge according to the time and
disposition of the people. And also that
you shal keepe the Sunday for the Sab-
both day, and that you shal baptize chil-
dren as soone as they be born &c. which
things haue ben by traditiō receiued frō
our elders, which is the sure rule that di-
recteth vs to truth, by the said testimony
of Jeremy the Prophet. *viz: State super
vias, & videte & interrogate de semitis* Iere, cap. 6.
*antiquis, qua sit via bona, & ambulate in ea,
& inuenietis requiem animabus vestris.*

Answer.

You labour earnestly for succession, &
therefore doe geue the attempt once a-
gaine to proue, that true faith and doctrine
hath bene preserved and kept from the be-
ginning, first by traditiō, & then by wri-
ting & tradition, in a continual succession of Bi-
shoppes & Priestes. You alleage for proo-
of this, that which is writtē by the Apostle
to the Thessalonians: *State & tenete traditi-
ones quas didicistis siue per sermonē siue per
epistolā*

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epistolam nostram: Keepe suche things as
 you haue learned, epyther by our woordes, or
 by our writing: he exhorteth the to obserue
 whatsoeuer the Apostles had mooued them
 vnto, either in their sermons, or by their
 letters: but he promyseth not the Church
 that there shalbee suche fidelitie in all who
 are to succeepe them, that a man may safe-
 ly depende vppon their woordes and wri-
 tinges: and this is the matter that you
 haue taken in hande to proue. If you
 coulde haue made the Apostle speake thus
Tenete traditiones quas disceris siue per ser-
monem, siue per epistolam, non a nobis tan-
tum, verumetiam a succedentibus nobis E-
piscopis quibuscunque: It woulde haue
 made somethinge for your succession. If
 you had but entred into the least considera-
 tion that possibly might bee of the matter
 setting affection aside, you shoulde soon
 haue discerned, that it was impossible to
 stablishe a necessitie binding all times to
 come: by a verbe that noteth only the time
 past: Keepe those things (saith the Apo-
 stle) which you haue learned. And no
 lesse absurde, to inferre a succession
 from

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and from wordes that mention those onely who
are in present possession: keepe those
things as he saith be, which you haue learned of
our fathers, not that which you shal learne of our
successours. I do greatly meruel that ever
you could be brought to build a matter of so
great importance in your iudgement, vpon
so feeble a foundation. For before this
foundation shalbe able to beare any such
weight as you haue layde vpon it, these
promises must freely bee geuen vnto you,
first that an exhortation to doe a thing,
necessarily inferreth that thing both to
those that haue bene done by them that were so exhort-
ed, & by all that haue euer come after them:
hauing vpon Paule his exhortatiō to the The-
salonians, that they shoulde keepe such
things as he had taught them eyther by
word or writing: you gather a continuall
practice to haue bene made of those things
to all of them, and all that haue come after them.
You might as probably reason thus, that
because A Preacher once gaue exhorta-
tion to his Parishioners too beware of
idolatry, and to mainteine loue and concord:
therefore all Christians are bound to keepe
from idolatry

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Therefore you are sure there shall neuer any discord be hearde of in that towne after that day, vnto the ende of the worlde. Secondly this must bee graunted vnto you also, that an exhortation made indifferently to all the faithfull people of Thessalonica commaundeth a practise thereof to Bishoppes and Priestes onely. For the Apostle arming the church of Thessalonica against Antichrist his forcible delusions which the wicked shalbe geuen by to beleue, because they haue refused the loue of the trueth: willet not one sort of them particularly, but al of them generally, stedfastly to imbrace and holde fast those instructions, which they had receyued from him and the Apostles, eyther by woorde or writing. Thirdly, that woordes spoken without any limitation at all, are onely justified in them, who doe in order succeed one another: for you will haue these traditions to bee kept in a continuall succession of Bishoppes and Priestes onely. Fourthly, that woordes mentioning things deliuered, and the maner how they

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are deliuered, doe necessarily inferre,
howe they haue and shall bee preserved:
for the Apostle telleth them that they are
to keepe such thinges as haue bene deli-
uered vnto them, whether it were by word
or by writing: but hee bindeth them not
to any certaine manner of keeping of the,
and much lesse to that manner, which he
had deliuered them by: as if it shoulde bee
unlawfull to keepe any of that in writing;
for the helpe of their memories: which hee
had deliuered onely in preaching. Now
out of woordes that declare the manner of
deliuering, you necessarily will conclude
the manner of keeping. If al these things
were graunted vnto you, you might haue
some colour for that matter which you are
about to proue: but as the place is of it
selfe, I doe not remember that euer I
hearde, so much weight to haue bene laid
vpon so weake a body.

Traditions (as the Apostle speaketh of
them) are deliuered partly by writing, and
partly by woorde of mouth: so that tradi-
tion is affected towards the writtē woord
of God, as the generall or vniuersall to-
wardes

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wardes his particular: you make them
as two severall members, one diuer
from an other. Consider therefore where
you haue receiued this distinction
you may see that you haue it not from the
Apostle, for he distinguisheth otherwys.
I woulde willingly learne, how you can
proue, that matters of faith haue been
kept partly in tradition, (as you say) from
the beginning. Irenæus saith otherwys
in the first Chapter of his thirde booke, as
you hearde before: *Non per alios disposuimus*
one salutis nostre cognouimus quam per eos
per quos Euangelium peruenit ad nos, quos
quidem tunc preconiauerunt, postea per Dei
voluntatem in scripturis nobis tradiderunt
fundamentum fidei nostre futurum. We
knowe not our saluation by any other
then those by whome the Gospel hath
come vnto vs, which then they preached
and afterwarde by the will of God left
in writing, to be the pillar of our faith. He
saith that our faith must leane vpon that
which the Apostles first preached, and af
terwarde by the will of God, left in writing

Irenæus.

sing

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ting: and not as you woulde haue it, partly
ly vpon that, and partly vpon tradition.

You bring another testimony out of
the Epistle to the Corinthians, where the ^{2. Corint. 13.}
Apostle promisetb that he will order other
thinges, when hee cometh: to proue that
the true faith hath beene partly kept in
tradition. If they bee matters of faith
which the Apostle speaketh of, in that pla-
ce: tell vs what they bee: if they bee no
matters of Faith, but outward orders,
then you speake not to the matter, which
you haue taken in hande. For wee deny
not, but the Church may order outward
thinges, as shalbee thought most meete
to edify with all.

That the Sabbath day is chaunged fro
the Saterday vnto Sunday: that the Sa-
crament of Baptisme is more often admi-
nistred the it was in the primitive church:
that we are not restrained now *a suffoca-
to & sanguine*: Maketh nothing against
vs: who knowe and professe, that outward
thinges of that nature that these bee of,
may be reteyned or refused by the church;

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as they shall perceiue them tend to edifying, or otherwyle. Looke you wel vnto it, whoe are of opinion, and doe professe, that the Apostles doctrine & traditions, are faithfully reserued, in a perpetuall succession of Bishoppes, and deliuered from one to another. How faithfully doe you reserne them, when you take liberty as you doe professe, to chaunge them? I say it standeth you vpon, to looke how you chaunge any of their traditions, whoe take vpon you to bee faithfull reseruers of the same, and men that are put in trust to deliuer them ouer vnto their posterity. If any man shall consider aduisedly, howe your proofes doe confirme in this place, the matter that you haue taken in hande to prooue: hee shall hardly get them hang together.

You say we are discharged of our abstinence from strangled and blood, not by Scripture: but by the authoritie of the Church: who saith now in her generall councelles, as then shee did: *Visum est spiritui Sancto & nobis*: let me aske you this question,

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question, how it cometh to passe that of one thing, the Church should say: *Visum est spiritui Sancto & nobis*. And agayne of the same thing: *Non visum est spiritui Sancto, & nobis*: but by the Scripture, which telleth vs, that such outward things are to be done and left vndone: as they shalbee thought to edifie our brethren or otherwise. So that to maintayne peace and amity, betweene the Gentiles, & the Iewes who were so perswaded of Moses lawe, it was expedient for a tyme during this their perswasion, that the Gentiles should absteyne from their liberty: but after that the Iewes were perswaded, that the ceremonies must geue place to Christ and his Gospel, it was not expedient they should absteyne from their liberty any longer, neither did that rule of the Scriptures, which restrayneth things lawfull of themselves, vnto that which is expedient: any longer binde them. The Church said in that councell. *Visum est spiritui Sancto & nobis, ne quid amplius imposteremus vobis iuris, quam hac necessaria*: After they had debated it by the Scriptures that

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Moses lawe, was not necessarily to be br-
ged vpon the Gentiles: so that the reason
why they say it seemed good vnto the holy
Ghost and vs, is because they had learned
by the Scriptures, which are the wry-
tinges of the Holy Ghoste: that the Gen-
tiles were free, from the bondage of the
ceremoniall lawe.

The olde way that the Prophet willett
them to inquire after, is that way, which
is described in his woorde, as appeareth
in the repentent Verse of that Chapter,
which you haue alleaged. If you would
inquire after that waye, these controuer-
sies betweene you and vs, would soon be
at an end.

Affertion.

Now to prooue that lawfull succe-
sion of Bishoppes and Priestes ought to
bee hearde and followed, which is the
thing that continueth the trueth, which

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was receiued in the beginning, appoin-
ted by God, to continue for euery age
to the end of the same: I wil bring forth
examples out of the very Scriptures. As
first: Cain ought to haue obeyed Adam,
to haue remayned with Seth, & not to
haue constituted a newe company, in
such sort, that there shoulde bee one
Citie of the children of Men, and ano-
ther of the children of God. Nemrod
ought to haue kept himselfe in the suc-
cession of Seth, continued by Noe, and
not to haue made himselfe a Prince by
force, by which occasion, the Faith be-
gan to bee abandoned. Ismael and E-
sau, shoulde haue tarried in the succes-
sion, and not haue suffered their of-
spring the Agarenes and Edomites, to
leauie the olde Religion of Abraham
Isaac and Iacob. Core, Dathan,
and Abiram, shoulde not haue for-
saken, the succession of Leui and of Aa-
ron. Ieroboam shoulde not haue forsa-
ken Moses chaire.

Manasses the brother of Iaddus,
I. 4. shoulde

Ioseph. lib. iu An-
tiqui. cap. 8.

Iosep. de bello.
Iudaico lib. 7.
cap. 30.

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shoulde not haue forsaken the same succession, and haue gone to builde a newe temple, in the mount Garrizim. Onias shoulde not haue forsaken the knowen succession at Ierusalem, and haue built a Temple in Egypt. The Samaritans shoulde not haue sacrificed but only in Ierusalem. Then Christ comming according to the Prophecies of the saide lawe ended that succession and began a newe, from the which beginning vnto the ende of the worlde, no man whatsoeuer he be, ought to forsake that ordinary succession that then began, but if he will doe well, must keepe himselfe therein vntill Christ come againe. These of the primitive Church, kept themselves with in the said succession, as Dionysius Saint Paule his scholler, Policarpus Saint Iohn the Euangelist his scholler, Ignatius, Clemens, Irenaeus, Abdias, and diuerse others. Nowe from this succession departed Marcion, Arius, Eunomius, Nestorius, Pelagius, Eutiches, with many others. Then in the
said

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said continued succession followed S. Basill, Saint Augustine, Saint Ambrose, Chrysostome, Tertullian, Saint Jerome, and many others. And from them departed Iouinian, Heluidius, The Donatistes with diuerse others. Now we haue and doe keepe in still with them in that continuall succession, and many hath and doeth depart from vs, and as Saint Iohn saith: *Ex nobis prodierunt, sed non erant ex nobis: nam si fuissent ex nobis, permansissent utiq; nobiscum.* And as S. Austen witnesseth: *Exire non sana Doctrina est.* And Saint Ambrose saith: *Omniem legis veteris seriem, fuisse typum futuri.* Wherefore as they continued in the trueth, with the former principal succession, which held themselves there in the figure: so doe they now in the tyme of grace and trueth, by observing that order of succession, in the priest-hood of the newe lawe.

1. Iohn, 2.

Ambros. h. n.

Answer

A Confutation of the

Answere.

If you meane by lawful successiō, those who shall succeed in the principall succession: that is the succession of trueth, there is no question of that, but such are to be heard, as doe bring the trueth of the Apostles Doctrine with them: but if you doe binde the trueth to persons, who haue succeeded the Apostles in place, you knowe what hath bene proued against this opiniō before, in your third note of the church, wherunto I referre you. You neuer read that Cain, Nemrod, Ismael, Esau, Core, Dathan, and Abiram, possessed a newe religion and a diuerse worship of God from the rest: the scripture chargeth them with no such matter, but with corrupt lyfe and wicked conuersation: You contend for doctrine and religion to keepe that which is in a succession of Bishoppes and Priests, and to charge them who depart from the succession, with corruption in religion. What ende then serueth this number and assembly of men, corrupt in lyfe, but not touched with heresie, vnlesse you thinke

principall points of Poperie:

that whosoever is corrupt in life, maintey-
neth by and by a false and corrupt religio:
and maketh a publique departure from
the trueth: either else you had bene per-
swaded, that this number woulde haue
made me afraid, once to haue aduentured,
the trial of their strengthe? Let it be grai-
ted, that all these men here severally see
downe and noted, as departers from the
true succession: haue mayteyned Idolatry,
and erected a false worshippinge of God, de-
parting from the trueth and true profes-
sion: What can you gather here vpon, but
that it is not lawful to departe from those
who vphold and maintayne true religion?
Now whether you or mee bee the mayn-
teyners of the trueth that is the contro-
uerisie, and therefore you may geue these
men good leaue to retorne from whence
they came, for any helpe that you are lyke
to haue from them. It may bee if they
were better examined, that they woulde
say and speake greatly against you: for
Cain a wicked man, had noe bles-
sing nor mercye for all his succession;
and yett he was the first of his kinde.

A Confutation of the
Answere.

If you meane by lawfull successiō, those
who shall succeed in the principall suc-
cession: that is the succession of truth, there
is no question of that, but such are to bee
heard, as doe bring the truth of the Apo-
stles Doctrine with them: but if you doe
binde the truth to persons, who haue suc-
ceeded the Apostles in place, you knowe
what hath bene proued against this opi-
niō before, in your third note of the church,
wherunto I referre you. You neuer read
that Cain, Nemrod, Ismael, Esau, Core,
Dathan, and Abiram, possessed a newe re-
ligion and a diuerse worship of God from
the rest: the scripture chargeth them with
no such matter, but with corrupt lyfe and
wicked conuersation: You contend for
doctrine and religion to keepe that with
in a succession of Bishoppes and Priests,
and to charge them who depart from that
succession, with corruption in religion. What
ende then serueth this number and
assembly of men, corrupt in lyfe, but not
touched with heresie, vnlesse you thinke

principall points of Poperie:

that whosoever is corrupt in life, maintey-
neth by and by a false and corrupt religio:
and maketh a publique departure from
the truth: either else you had bene per-
swaded, that this number woulde haue
made me afraid, once to haue aduentured,
the trial of their strengths? Let it be grai-
ted, that all these men here severally set
downe and noted, as departers from the
true succession: haue mayteyned Idolatry,
and erected a false worshipp of God, de-
parting from the truth and true profes-
sion: That can you gather here vpon, but
that it is not lawfull to departe from those
whos hold and maintayne true religion:
Now whether you or wee bee the mayn-
teyners of the truth that is the contro-
uerisie, and therefore you may geue these
men good leaue to retorne from whence
they came, for any helpe that you are lyke
to haue from them. It may bee if they
were better examined, that they woulde
say and speake greatly against you: for
Cain a wicked man, had noe bles-
sing nor merce for all his succession,
which sheweth that the succession is not

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albeit the birthright was his, and therefore to
the Priesthoode apperteyned unto him by
lawfull succession. *Ismael* the elder, and
therefore a lawfull successor in the Priest-
hoode, yet a wicked member, and left unto
posteritie no tradition but of persecution. *Is-
mael* the elder and therefore in the succe-
sion of the Priesthoode, but yet hated of
the Lord, and one who reserved few good
traditions, that ever I could see of to
posteritie. *Core, Dathan, and Abiram*, of
the tribe of *Leui*, lawfully intituled unto
the office of the Priesthoode: the traditi-
ons that are deliuered unto posterity from
them are, that they were ranke rebelles
gainst the Lord, and against *Moses* his
annoynted. Wee are ready to proue,
that the Euangelist noteth your Church,
and that you are they who haue departed
from the Apostles, and the auncient church
and for prooffe of this, wee appeal
not onely unto the writings of the Holy
Ghost, the Canonick Scriptures: but
also unto that testimony, which *Irenaeus*
before hath geuen of true knowledge, and
of the state of the auncient Church how

I. Iohn. 3.

principall points of Poperie.

to discern it, and by what markes: and
therefore wee say with Augustine against
you: *Exire non est sane Doctrina*. And
yet for al that it is not simply and without
respect true, for if the Doctrine bee not
sounde, it is as lawfull to departe from it,
as it is unlawful, to go from that which is
of good. So that to departe from any Doc-
trine, is not otherwyle lawfull or unla-
wfull: but according as the Doctryne it
of selfe is good or bad, from the which bee
to worth depart. All of these were wicked
members, and yet within the p^ruiledge
of this succession, which you would make
such a defence against corruption, as that
man needed not to feare any more, if
once hee had got that sanctuary vpon his
backe. Whereouer the greatest euilles that
they are blamed for in the Scriptures,
are committed of them, before they left
the society of the Church, and children
of God: whyle yet they were within the
succession, howsoever you would seeme to
perswade vs, that they neuer departed
from goodnesse, before they had taken
their

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their leaue of succession. You affirme double
of Ambrose, that the order in the olde
lawe, was a type and figure of that, which
shoulde bee in the trueth vnder Christ; and in
therefore as the trueth was ioynd with
the succession then, so is it now: but the
(say I) it was not alwayes ioynd with
the succession of Priestes, and therefore
it is not to bee holden for a trueth, that
now it shoulde bee so. And thus I proue
that in the olde lawe, the trueth wēt not al
wayes with succession. In the Church
Israell, the ordinarie succession of Priest
was interrupted and broken of, as apper
eth in the first booke of the Kinges: and
yet there was a Church and great num
ber of faithfull people, that kept the pu
rity of Doctrine, and neuer bowed their
knees vnto Baal.

You may hereby plainly perceiue
that the trueth and purty of the worship
of God, hath bene reserved: when yet
lawfull and ordinarie succession of Priest
failed. And the contrary is as plaine
that there hath beene an ordinarie and

1. Reg. cap. I 2. 31
cap. I 9. 18.

principall points of Poperie.

ble succession of Priests: when notwithstanding the truth was banished, & most grosse errors retained. For at Ierusalem in the Reigne of the King Achaz, there was an outward and visible succession of Priests, yet the temple of God was thus stopp'd, and Vrias the Priest, at the commandment of the King, did publiquely prophane the worshippe of God, as appeareth 2. Chronic. cap. 28. 24. and in the second booke of the Kinges cap. 16. 15. 16. 2. Chroni. 28. 24.
2. Reg. 16. 15, 16
And in lyke manner at the comminge of Christ, there was at Ierusalem an ordinary succession; for they succeeded Moses and sate in his seate: & yet for al that, their doctrine most corrupt, and the true church warned oftentimes by our saviour Christ, to take heede of the leauen, of the Scribes and Pharisees, who had the ordinary succession from Moses. You may therefore plainly see, that before Christ in the olde lawe, ther was purity of doctrine, without ordinary and visible succession of Priests, and likewise ordinary and outward succession, without sincerity of Doctrine.

Whereupon

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Whereupon I doe conclude th Ambrose,
that because the order of the Church in
the olde lawe, was a type of the state in the
newe lawe vnder Christ: that trueth of doc-
trine, is not nowe bounde to an ordinary
succession of Bishoppes. And if in the go-
uerment of that people, when all thinges
were so visible and outwarde, for the capa-
city of them, (the manner it selfe of wor-
shippe not excepted:) there was interrup-
tion of visible and ordinary succession
and the promise of succession was iusti-
fied to bee but with condition, so long
as they did obserue the lawe of God:
howe much more in this tyme, when the
worshippe of God is not so externall, but
inwarde in spirit and trueth, will the
Lorde not bee bounde vnto succession
when there shall bee a manifest defection
and falling away from the obedience of
his woord. And you can not bee ignorant
that there is in the newe Testament,
plaine foretelling of a generall defection
which can no more stand, with a continuall
ordinary succession, then can Christ with an
Antichrist. And least any man should
imagin

2. Thessa. 2.

principall pōintes of popery.

imagine, that the Apostle doth but speake
of some particular declining of this or that
Church: the circumstances of the text, doe
so set it soorth: as they doe leaue no doubt
in the matter. For it is saide indefinitely,
that he shall sit in the temple of God, & not
with any restraint, that he shall sit in this
or that temple, Church or place. And al-
so it is saide, that his comming shall be
with all power, that all may receiue iudge-
ment, which haue not beleued the trueth:
so that the iudgement is not to come parti-
cularlie vpon some one particular Church
or place, but generally vpon all that haue
not beleued and loued the trueth. And if
succession haue suche priuiledges with it:
that there is no danger of deceivable doc-
trine, where it can be iustified to continue,
why should not the Greeke Churches, as
wel be beleued for the trueth of their doc-
trine, being able to deriue their succession
from the Apostles, as well as you. If suc-
cession haue in it such a blessing, in sprea-
ding out it selfe without interruption, how
happeneth it, that the Churches planted at
Antioch, Ephesus, and Corinth &c. haue
p. sele

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felt no greater benefite by it? those can truly
say, that the Apostles planted them & ap-
pointed Bishops ouer them. If succession
then be so fruitfull in it selfe, what reason
can bee rendred, why it should not take
their, which may not be giuen in like man-
ner, why it may likewise bee barren with
you? They that shall reade the Prophetes
with any diligence, and conscience to bee
instructed in the state of the Church before
Christ, and vnder the law: shall soone per-
ceiue howe farre it is from the trueth, to
take warran: from thence to binde the true
faith & doctrine to a continual succession of
priests. For thus saith Jerem. of the priests
in his time: The Priests saide not: Where
is the Lord? & they that should minister
the lawe knew me not: the pastors also
offended against me, & the Prophets pro-
phecied in Baall. Ezechiel likewise tel-
leth vs, what the Prophetes were who
taught the people in his time. O Israell
(saith hee) thy Prophetes are like Foxes
in the waste places, they haue seene va-
nitie and lying diuination, saying the
Lorde saith it, and the Lorde hath not

Jeremy. 2.

Ezech. 13.

principall pointes of popery.

sent them, therefore thus saith the Lord,
because you haue spoken vanitie, and
seene lyes, therefore beholde I am a-
gainst you. Letting passe the time of Ie-
roboam, when all thinges were most cor-
rupt in Religion: I will conclude with
Malachie, touching the ordinary state of
the Priestles in his time. The Priestles
lippes (sayth Malachie) shoulde preserue
knowledge, and they should seeke the
lawe at his mouth. But yee are gone out
of the way, you haue caused many to fall
by the lawe, yee haue broken the coue-
nant of Leuy, sayth the Lord of hostes,
therefore haue I also made you to bee
despised, and vile before all people.

You may see what a dangerous doc-
trine it is, to tye the truth vnto a succe-
sion of Priestles: and that if a man would so
haue doone vnder the lawe, he should haue
giuen sentence againste the Prophetes
that were extraordinaryly rayled vppon, to
reforme bothe Priestles and people, with
those Priestles and Prophetes, who had
their office by orderly and ordinary suc-
cession.

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cession & yet were seducers of the people.
I doe therefore conclude with Ambrose
against you, seeing the order and state of the
olde law was the type of the new: & in the
olde Testament, the priests who had suc-
cession of place and function, sometime did
leave the truth & embraced pestilent doc-
trine: that therefore succession now is no
certaine marke, whereby a man may al-
waies be sure to be directed vnto the truth.
You haue hitherto contended for a successi-
on continuall and without interruption
from the Apostles, to haue remained a-
mong you, as the safest treasure house
of the truth: but this succession without
interruption, you can not finde as yet:
pray you giue me leaue in a few words
try, not whether you haue a succession wi-
out interruption, but whether you haue
any succession at all from the Apostles.

Matth. 28.

The charge and office of the Apostles
is declared in the Gospel after Saint
Matthewe. Goe and teach all nation
baptizing them in the name of the fa-
ther, and the Sonne, & the holy Gho-
st, teaching them to obserue all thinges

principall pointes of Popery.

whatsoever I haue commaunded you :

Their office consisteth in teaching and
Preaching : (for they are charged to goe
and teach all Nations) and in administra-
tion of the Sacramentes : and least any
should imagine that they are set at liberty,
to teache whatsoever liked them selues :
there followeth by and by a restraint in
these wordes : Teaching them to ob-
serue whatsoever I haue commaunded
you : If any clayme to bee their succes-
sours in that office, he must be a Teacher
and Preacher vnto men, not a sacrificer
for them : And that whiche hee teacheth
may not bee the inuention of man, but that
which is commaunded from God.

They therefore doe necessarily inforce
vpon their successours an office & mini-
sterie of Preaching and Teaching : and
that of no other thinge, besides the same
which God hath commaunded. Where
their succession is there is a trueth of do-
ctrine, and a teaching ministry thereof,
whereby men them selues are offered as
slaine sacrifices vnto God: hauing their cor-
rupt affections subdued & slaine in them by

¶ 3.

doctrine

A Confutation of the

doctrin & exhortatiō out of the word of god.
your priests are instituted, not by preaching
the word of God, to sacrifice mē unto God:
but by saying of certain prescript words, to
sacrifice for mē unto god: & to make satisfac-
tion for their sinnes, committed against God.
The duty required in an office being as the
life thereof, & the place no other then the
body: it falleth out, that all the succession
which you plead for from the Apostles, (if
it were graunted you) yet were it no other,
then the body of the Apostles succession,
without either the life or spirit thereof.

Heb. 23.

Touching your first demasid, to wit, who
he was that first preached that faith w^e we
do now profes: I do answere w^e the Apostle
that it was christ Iesu. To th^e other part of
your demasid, for the successiō of bishops, to
wit, who was the 1. 2. & 3. bishop, &c. I haue
alredy answered in the 3. note of the church,
where your own witnessles haue confessed,
that successiō of bishops is no note for vs in
these later times wherby to try the church.
Let it I pray you be lawful to me to moue
one questiō vnto you, & that is, why (seeking
confirmatiō & testimony for religiō, you lea-

pass

principall pointes of Popery.

pasſe al thoſe who were earewittneſſes of þ
trueth, & true religion, & had cōmiſſion frō
the Lord himſelf, & confirmation of their fi-
delitie herein, vnder his own hā and ſeale?
Haue you not read thus in the 2. to þ Heb.
The Goſpel begā to be preached firſt by
the Lord himſelf, & afterward it was cō-
firmed vnto vs by thoſe that heard him,
god bearing witneſſe vnto thē, by ſignes
& wonders, & diuerſe gifts of the holy
Ghoſt? Your meaning cannot be good in
omitting men ſo ſufficiently authoꝛized, &
ſying vnto others as the doctozs & biſhops
of the primitive church: who when we are
come thither, do poſt vs ouer againe to
theſe as the lawfull & only ſufficiēt witneſſes
in theſe doubts of religiō. The commō ſay-
ing may be wel verified of you, þ you would
teach vs the next way about: for you ſend vs
frō the ſcriptures to the fathers, & when we
are come to them, they ſende vs backe a-
gain to the ſcriptures. You haue heard al-
ready in the 3. note of the church, that they
examined their ſucceſſion of biſhops by the
ſcriptures, taking it therefore to be good,
becauſe their biſhops warranted their expo-
ſitiōs by ſcriptures, & you know what Au-

Heb. 2.

A Confutation of the

August. de vnir.
ecclesi contra
Petilian. ca. 3.

August. aduersus
Maximi. lib. 4.

fine saith in this matter. *Auferantur de
medio quæ aduersus nos mutem non ex di-
uinis canonicis libris, sed aliunde recitamus,
quia nolo humanis documentis, sed diuinis
oraculis ecclesiam demonstrari.* Awaye
with those authories that either of vs al-
ledge against other, because I woulde
haue the holy Church to bee prooued, not
by the doctrines of men, but by the woord
of God. Augustine in like maner sendeth
vs from counsels vnto the scriptures. But
now saith Augustine to Maximine an Ari-
an, neither may I alleage the council of
Nice, nor you the councill of Arimine to o-
thers prejudice: neither stand I bounde to
the authoritie of this, nor you to the authori-
tie of that, but by the authority of the scrip-
tures, which are witnesses proper to nei-
ther of vs, but stand indifferent to vs both:
Let matter be compared with matter, cause
with cause, & reason with reason. If the fa-
thers send vs from their own writings, to
the scriptures: from succession, to the scrip-
tures, & from counsels, to the scriptures:
why doe you omit the scriptures, and send
vs to succession, to fathers, & to counsels?

¶

principall pointes of Poperie.

If the truth be bound to the fathers & coun-
cels, and the true sense onely there to bee
found, what meane they themselves, to send
vs from thence vnto the scriptures? for that
were to speake (as you doe afterwarde) to
feede vs with the shell, and to keepe from
vs the kernell: that is the sense and vnder-
standing of the worde, which you affirme
to be in their onely custodie. What neede
we now to spende either Paper or paines
about the names of those bookes, that all
the fathers haue written in the Primitive
Church? You haue had a large offer by
that man of famous memorie Bishop Ie-
well, to take your choise among all the
learned fathers, and doctours in the
Church, sixe hundred yeares after Christ,
for the vpholding of the grounds & princi-
pal pointes of your religion: what you haue
said for it the Lorde knoweth, and diuerse
that were before bewitched with it, begun
now, (after that they see how little it is that
can be saide in that behalfe) vnto to de-
le it.

You require to knowe if our doctrine
were the same which they in the primitive
Church

A Confutation of the

Church professed: who they were that did
at that time note your going out and de-
parture from the trueth, and did inuey
and write agaynst it. This question is
altogether vnnecessarie, for when an of-
fender is taken with the manner, it is a
needlesse labour, to stande vpon the ex-
amination of them, who were at the deed
doing. Wee haue taken you with the
manner, that is to say, with doctrine
diuerse from the Apostles: and therefore
neither lawe nor conscience can force vs,
to examine them, who were at the deed
doing, and witnesses of your first depar-
ting. You heard Tertullian before, spea-
king of the Churches that are farre from
the Apostles time, say thus: *Ipsa here-
ticorum doctrina, cum Apostolis comparata,
ex diuersitate & contrarietate sua, pronun-
ciabit neq; Apostoli alicuius Auctoris esse
neq; Apostolici.* The doctrine it selfe be-
ing compared with Apostles, will by the
varietie and contrarietie that is in it pro-
nounce, that neyther Apostle, nor petri-
nic Apostolicall man, was the authour

principall pointes of Poperie.

it . This speaketh Tertullianus of those who liued long after the Apostles tymes, so that his iudgement is plaine: you can not now haue this benefite of your Cleargie, the matter by the Apostle his testimonte, falling out so heynous and so apparunt agaynst you. For your Masse where one eateth and drinketh all alone, can not stande with that Doctrine, which the Apostle hath deliuered: Take you, and eate you, I. Co. I. Cor. II. rinthians. II. That doctrine which extollet the meriting of man, painting his Image smyling and laughing at his owne desertes: can not agree with that Image which the Apostle hath left of the regenerate man, wherein hee is painted weeping for his wante, and in lamentable speache crying out: Miserable man that I am, who shall deliuer mee from this bodie of sinne? Rom. 7. That Doctrine which sendeth vs to the succession of Bishops and priestes, for the Key that openeth and letteth into the truth: can not agree with that, which com.

A Confutation of the

Actes, 17. 11.

Marth. 4.

Marth. 20. 25.

commendeth men for examining by the scriptures, the doctrine of the Apostles themselves: men as likely to teach & hold the trueth, as any Bishops or Priests since, who, or wheresoever. That doctrine which topneth Sainces and Angels with the Lorde, in that honour of calling vppon them for helpe: can not agree with it which sayth, Thou shalt worship the Lorde thy God, and him onely shalt thou serue. To conclude, that doctrine which giueth soueraigne authoritie vnto the Pope, about all Princes & Bishops whersoever: can not agree wth that charge which Christ gaue vnto his disciples, saying: Ye know that the Lords of the Gentiles haue domination ouer them, and they that are great exercise authoritie ouer them, but it shall not be so among you.

It is great inturie offered vnto the Apostles, the lawfull witnesses of the trueth, authorized therevnto by the Lord himselfe, to imagine or giue out of them, that they spoke so slenderly, either else so darkly and so doubtfully of the trueth: as that heresie and error cannot sufficiently by any light
which

principall points of Poperie.

which they haue giuen, be discerned from it: or that they left testimonie behind them, sufficient to establish the trueth, but not to confute falsehood: when as the Apostle sayth, that the scripture giuen by inspiration of God, is profitable to teach, and also to improve, and to correct, that the man of God may be absolute. Examine it well I pray you with your selfe, what should be the cause, that you should shunne as rockes, the witnesses which the Lord hath appointed to speake as well against falsehood, as for the trueth: being neither content with that witness which they haue borne vnto the truth, neither willing to stand vnto that, which they haue deliuered against falsehood and error. The way which you prescribe, as it is not necessarie: no more can it be anie safe kind of dealing. For who haue kept the register of those depositions, which men haue deposed against you? Haue not you your selues, against whom they were uttered, had the custodie of them? What fidelitie then can wee imagine nowe likely to be remaining vnto them, setting aside the power of the Lord, who

2. Tim. 3.

A Confutation of the

who can and often doeth reserve, and bying
light out of the middest of darkenesse it
selfe? Moreover, what and if they who
did espie it, had no knowledge by writing,
to discerie it? When the Pharisees and
Scribes at Christ his comming had cor-
rupt true Religion, what bookes did you
read were written against them, and howe
able was Ioseph, Simeon, Marie, & Anna,
to performe that worke? Falshood, is falsh-
hoode, albeit no man write against it, and
the trueth can not but be the trueth, who-
soever shall write against it. And therefore
your argument for the trueth, grounding
upon the not writing against it, can carie
little credit with it, though it were grante-
d, that no man hath beene knowne to
write against it. We are not destitute of
witnesses, who at the beginning have espi-
ed the entring of your religion, and the de-
parting from the true faith, albeit we stand
vnto the testimonie of the Apostles, as the
most sufficient and sound authoritie. The
first Coucell of Carthage, which was about
the yeare of our Lord. 430. where August.
and 216. Bishops were assembled, after
that

Concil. Aphric.
cap. 92.

principall points of Poperie;

that they had seene the true and autentical
copies of the Council of Nice falsified
by Zozimus, Bonifacius, and Celestinus
three Bishops of Rome, one succeeding a-
nother in order, for the supremacie of that
see: concluded with vniuersal consent, that
no authoritie was to bee graunted vnto the
Pope, ouer Affrica, or anie other fozeine
Churches: and this vniuersall authoritie,
was the mother of that vniuersall corrup-
tion, which folowed after in religion. Gre-
gorie, who was Bishop of Rome, 600.
yeares after Christ, writing of the Bishop
of Cōstantinople, who would bee called v-
niuersall Bishop, saith thus: *In hac eius su-*
perbia, quid aliud nisi propinqua iam esse An-
ticristi tempora designatur, qui illū videlicet
imitatur, qui spretis in sociali gaudio Ange-
lorum legionibus, ad culmen conatus est sin-
gularitatis erumpere, dicens supra astra ca-
li exaltabo solū meum? In this his pride
(meaning the Bishop of Constantinople,
who claimed supremacy) what other thing
is declared, but that the time of Antichrist
is at hand, which foloweth him, who dispi-
sing the equal & felowlke ioy of the angels
went

Lib. 4. epist. 34.

Antichrist
39.70

A Confutation of the

went about to aspire vnto the toppe of singularity, saying: I wil exalt my seat above the starres. You see if we had not taken you with the māner, yet had there bene sufficient helpe from witneses, who were at the deade doing, to haue conuict you. You would knowe what became of that Church a thousand yeares next after the primitive Church, and where shee kept all that time. It was sixe hundred yeares after Christ, before the Pope had his vniuersal title, and supreme authoritie ouer all Churches: and sometime you cannot denie, but that hee must of necessitie haue, to take away the word of God, from the common & known tongue of the people, that his traditions might haue entrance without anie contradiction, and men bee brought to occupie themselves in them, as in the chiefe and principall workes of Christianitie. It was 800. yeares after Christ before the knowledge of the latin tongue, which was their mother tongue, did altogether decay among the common people, in Italie, Fraunce, Spaine, and Britaine: As for the Greek Church, shee neuer receiued the Latin tongue.

principall polities of popery.

tongue, neither yet the Churches in Asia, and Ethiopia, all which time the Pope could not bring in the depth of his deceivable and damnable doctrine, the candle of God his word, shining out in the it knowne tongue vnto all people, and therefore he was not as yet come vnto the height of his iniquitie. And in the yere of our Lorde 1240. manie preachers in high Germanie, did freely preache against the Pope, and his doctrine, affirming the Pope to be an heretike, his doctrine damnable, and that if they had not come, the Lord would haue raised some out of the stones, who shoulde haue preached the trueth vnto his Church: and this was done publicquely the Belles ringing out vnto the Sermons.

Crantzius, a man who greatly fauoured the Pope, and vehemently inuayed against those preachers, sayth thus of them: *Quidā pulsatis campanis, & conuocatis baronibus terrarū, in Vallis Suevia, sic feruntur predicasse in publica statione: quod Papa esset haereticus, omnes episcopi & praelati simoniaci, & haeretici: Item quod fratres predicatorum & minores peruerterent ecclesiā falsis predicationibus*

In Metro. Crantz
lib. 8. cap. 18,

N

tionibus

A Confutation of the

tionibus, & q̄ omnes illi fratres prauam vitā
ducerent, & iniustā: predicanerunt (inqui-
unt) ad hoc tēpus predicatorēs nostri, & sepe-
lierunt veritatē, & promulgarunt falsitatē:
nos veritatem predicamus & sepelimus fal-
sitatē, indulgentiā quā damus vobis, non da-
mus fictam, vel cōpositam ab Apostolico, vel
episcopis sed à solo deo. This I speake be-
cause in your accounts how long time the
Church was obscured, you multiplie much
more then euer you can bee able to proue.
But let it be graunted, that there was no
truth of doctrine taught by them that had
the gouernment, & were the guides of the
people, the Bishops and Prelates, by the
space of one thousande yeares: yet might
there be a Church, wherunto a man might
resort, & tel her of his brother who had offē-
ded him. For at the cōming of Christ, the
Scribes & Pharisees had the gouernment,
who were blind guides, and painted sepul-
chers, yet was there a Church & number of
chosen people of God, who liued in those
times of darknes, & vnder a gouernmēt: as
Ioseph, Mary, Simeō & Anna, &c. being y
true & faithfull seruants of god. And our sa-
uiour Christ, speaking of the shepheardes
and

principall pointes of popery.

and guides of that time that went before
him saith, that they were theeves & mur- Iohn, 10. 8.
therers: but the sheepe heard them not:
meaning that those who were his sheepe,
were kept in that blind & wicked govern-
ment, by his wonderful prouidence fild the
infection of their doctrine. You heard also
before, that in Ieroboams time, and after-
wards, whē the priests were blind guides,
& religion was most corrupt, euen then the
lord had thousands: that neuer bowed their
knees to Baal. There had he his Church, &
therefore all things that are of necessitie re-
quired (so as without the it can be no longer
any Church) were there to be heard. There
was such light of life & cōuersation, as did
clearly shine & giue light to those that were
in the house, & church of God: albeit Iesabel
and her court could see no such matter, no
more then you can perceiue any good ex-
ample among those, who haue giuen lands
and possessions, goods & liues, for the honoz
of God, in the cause & quarell of his trueth.
Ther might any of y church being offended
with his brother, haue admonished him by
himselfe, & afterward haue take one or two
with

Heiron. in Mat.
cap. 18.

A Confutation of the

with him, and if those could not preuaile,
he might haue told it to those number that
kept together, and were knowne among
themselves to ioyne together, in the true
worship of God. And this is that which is
required in this place of Matthew, as Ie-
rome declareth. Which all may bee per-
formed, notwithstanding the ordinarie go-
uernment of the Church, be vnder the eni-
mies of the Church: and was practised in
the late dayes of Queene Marie here in
Englā: true doctrine preached, discipline
exercised, and yet the gouernment in your
handes, that were vtter enemies vnto it. If
you say further, that the Church after
Christ, is not to bee compared with the
Church before Christ, because it hath more
promises, and therefore take exception a-
gainst my examples in times before christ:
when the Church was kept vnder blinde
guides: I answer, that for the visible ap-
parance & gouernment of it, in that place
where it was: the Church since Christ had
never such promises, as the Church before
had: & I will be readie at all times to proue
it against you. Now if you will vze neces-
sarily

principall points of Poperie.

scarcely a visible and ordinarie authoritie & government of Bishops and ministers of the word of God, who shall haue and carie the face and countenance of the Church, where and in what place soeuer there is a Church: then how dare you say, that there is a Church and number of men of your religion here in England, seeing the authoritie and government is out of your hands? When anie of you shall offend in adulterie or otherwise, as some of you haue done, who among you do present the matter? To what court do you go? Where sitteth your Officiall or Commissarie? Where are your Sacraments administred, and your Masses celebrated? wee knowe not the place who do liue with you, and haue the government in our handes, yet is it not vnlikely but that you haue such meetings, & neuer one of you, but knoweth where to haue your Sacraments administred, and your discipline vsed. And if this may be done by you, and yet we haue the ordinarie government of the church in our handes: so in like maner might there be in former times, the exercises of true religion practised in sundrie pla-

A Confutation of the

ees, and yet you notwithstanding, haue the ordinary iurisdiction and gouernment, and carie all the outwarde countenance of the Church with you in those times. If you say (as you doe in deede) how can then his promise be performed, who sayth that he will be with the vnto the end of the world? I answer, wel inough: for can not the lord be with his Church, vnlesse he keepe them still in the possession of their Bishopricks & benefices, so that they carie the countenance and gouernment with them. The promise to be with them, inferreth not necessarily the maner howe he will be with them, and much lesse doeth it inferre this certaine maner, that they shall alwayes bee sure to haue the chiefe gouernment, and keepe the keyes in their hande. To answer you then in fewe wordes, where the Church was while you had the gouernment (setting aside the Greeke Churches, and others, who neuer from Christ vnto this day acknowledged the Pope) I answer, it was in Italie, Fraunce, Spaine, and Englande, &c. because there shall be a Temple of God, where Antichrist shall sitte,

principall points of Poperie.

fitte, and they shall bee holie places, where the abomination of desolation shall stande: for Antichrist shall not make an better spoile and hauocke of the Church of Christ.

You require why you shoulde beleene the iudgement of the learned in these daies vppon the Scriptures, rather then the iudgement of the holy Fathers, long before vs in time, and also in learning, vertue, and perfection of life: especially being assembled in generall Councils: I answer, if you meane by holie Fathers those who liued 500. yeares after Christ, you cannot proue that in the principall pointes of Religion, they taught or had anie other iudgement of Scriptures, then we haue, neither can you proue, that their fruites of obedience, differed from the fruites of sundrie in these times, otherwise then that in one and the same gifte, one maye haue a greater measure and portion thereof, then another. But admit they were contrarie vnto vs in the exposition of Scriptures, and farre beyond vs in learning and perfection (as you

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cal it of life: yet may neither their learning
nor their life, warrant vs that their exposi-
tions and iudgements vpon the scriptures,
are without any further triall to be admit-
ted and allowed. For prouise wherof I had
rather you should heare August. his words,
then mine owne. Thus speaketh he of this
matter.

August. epist. 18.

*Alios ita lego, ut quantalibet sancti-
tate doctrinaq; praevalleant, non ideo verum
putem quia ipsi ita senserunt: sed quia mihi
vel per illos authores canonicos, vel probabi-
literatione, quod à vero nō abhorreat persua-
dere potuerint.*

Augustine will haue no
man carie matters of Religion away, vn-
der learning or holinesse of life, further
then he can make good his iudgement by
the canonicall scriptures. And you haue
heard before, that fathers haue sent vs from
their owne priuate iudgement: and from
their counsels and common iudgements in
publike assemblies: vnto the scriptures, as
vnto a more sure and certaine rule.

Your next demaund is the same in effect
w these, & therfore one answere may suffice
both. For if those holy fathers assēbled in a
council, haue established any thing against
the

principall points of Poperie.

the truth, as some haue done, & bene controlled of those counsels that followed, the should be that followed them, haue leaned more to the doctrine of men, then an other man, who following his owne iudgement, had ioynd with the scriptures, and yet disagreed from all of them.

You demaund a reason why you should beleue M. Caluine and those that are of his iudgement, rather then M. Luther and those who imbrace his iudgement: the one beeing as well learned as the other: claying the spirit of God, aswel as the other: as able to confere places of Scripture together, and to iudge thereof, as the other: I aunswere, that touching the matter of controuerſie betwene them, you should rather beleue him then the other, who iustificieth his opinion by the Scriptures, better then the other: As for their habilitie we are to measure it by the effect, and therefore to iudge and affirme that he who doeth more aptly and truely conferre places of Scripture together, indeede is more able therunto. If you would gather heere vpon, that conferring of places together

A Confutation of the

August, Epist. 19

gether in Scripture, is not the right way
to come to true knowledge, and so conse-
quently to agreement in the trueth, when
men are at variance, because these two b-
sing this conference of scriptures haue not
for all that agreed aboute the meaning of
some scriptures: then I answer, that the
leaning vnto the iudgements of the doctors
and the fathers, is not the best way in con-
trouersies to fall vnto agreement, and to
find out the trueth: because Ierome & Au-
gustine, contending about a place of scrip-
ture in the Epistle to the Galathians, can
not agree whether Paul did truly & iustly
reproue Peter, or that he did but dissemble
a reprehending of him. Ierom alleaged for
his exposition, the iudgement of seuen wri-
ters, to wit, Ladodicenus, Alexander, O-
rigen, Didimus, Eusebius, Theodorus,
and Ioannes Bishop of Constantinople.
Augustine alledged for the warrant of his
exposition, onely Ambrose and Cyprian.
Nowe if because Maister Luther and
Maister Caluine can not agree vppon the
true meaning of one place of Scripture,
by conferring of Scriptures, you will
there

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foze reiect the Scriptures, as no sufficient meanes to come to the knowledge of the trueth, or to decide controuerſies in religion by them: by the ſame reaſon a man may reiect the authoritie of the fathers, becauſe Ierome & Auguſtine proceeding by their iudgements to finde out the trueth, haue not for all that fallen vnto an agreement, but remained ſtill deuided in opinion touching the true meaning of that place. And by the ſame reaſon likewise, a man may reiect counſels, as not ſufficient to decide controuerſies in Religion, & to bring men to knowledge of the trueth, becauſe you, Thomiſts contending with your Scotiſtes, whether y^e Virgin Mary were conceived in ſin or no, coulde not be brought to agreement by the authoritie of the councell of Baſil, alleged by the Scotiſts for the deſerue of their opinion, and making ſo plaine for them, as poſſible could be expreſſed.

To conclude this matter, if you would haue a reaſon why Maſter Luther and Maſter Caluine by conferring of Scriptures doe not yet for all that agree vpon the Expoſition of ſome Scripture,
this

Lo. Viues in
Aug. de Ciu.
Dei, Cap. 26.

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this may be rendred: the Lorde will not be bound to reueale all trueth, vnto all of his seruants: but will haue great giftes and graces, not to bee without some want either in knowledge, or otherwise: that wee should not thinke of men, aboue that which is meete, but that he who will glozy may glozy in the Lord.

You demaund whether it bee meete for all men to iudge vpon the Scriptures: I answere, it is meete for all the children of God, to haue knowledge and iudgement in the word of God, and by it to discern betweene light and darkensse, good and euill: for it is written in the Gospel after Saint Iohn, that the sheepe and flock of Christe will followe the true Sheepehearde, because they knowe his voice, but will not followe a straunger, because they knowe not the voice of a straunger. If they had no discretion nor iudgement in the worde, why should they not as readily followe the voice of a straunger and acknowledge it, as the voice of the true shepheard. And if they be not meet to iudge vpon the Scriptures, then are they as meete

Iohn. 20. 4.

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to followe the voice of a straunger, as the
voice of the true sheepeheard: yet the scrip-
ture sayth, that they will not followe the
voice of a straunger, because they knowe it
not. One thing that moueth you to thinke
that all men are not meete to iudge of the
scriptures, is, because S. Peter saith, & his
brother Paule writeth many things hard
to be vnderstood, which the vnlearned & vn-
stable do peruert, as they do the other scrip-
tures to their own destruction. This place
telleth vs, that the vngodly are not meet to
iudge of the scriptures. For he speaketh of
such vnlearned, as are with al vnstable and
vngodly, who receiue no more harme by
those hard matters, that are handled in the
scriptures, then by the most plaine & easiest
pointes of all. For hee saith that they doe
peruert the reste of the scriptures, to their
owne destruction as wel as those. So that
the danger is in the man, and not in the
scripture: vnlesse peraduenture you thinke,
that through out all the scripture there is
great difficultie & hardenesse for any man
to conceiue, a right iudgement thereof.
Which opinion the whole Scriptures doe
directly

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pron. 8.

Prou. 2.

2. Cor. 4.

directly stand against, for thus do we reade
in the Prouerbs : All the wordes of my
mouth are righteous , there is no fro-
wardnes in the, they are all plain to him
that will vnderstand, & straight to them
that would finde knowledge. And like-
wise in the 2. Chap. of the same booke it is
written thus: If thou callest after know-
ledge, & criest for vnderstanding, if thou
seekest her as siluer , & searchest for her,
as for treasures, the shalt thou vnderstand
the feare of the Lord, & finde the know-
ledge of God. And Paule affirmeth such
cleerenes to be in the gospel, that he is not
affraid to say, if it be yet hid from them, the
god of this world hath blinded their minds
and closed vp their eyes : as if otherwise it
were impossible for so great & cleere light
as that is, not to shew it self manifest & eu-
dent vnto them. To return againe vnto the
place, you say y Paul writeth many things
hard to be vnderstode, which is not so, for he
speaketh but of some things. The speach of
peruerting doth clere the matter it self fro
all suspicio, & doth charge peruerter only.
The vblearned also chalēged not simply in
y respect, but in addicion of instabilitie & vn-
godlines toynd therunto, Which the vn-

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learned (saith the Apostle) & vnstable do
peruert: doth not forget vs of danger to a-
ny other vnlearned, thẽ those who as they are
vnlearned, so likewise are they vnstable &
vngodly withal. Last of all the admonition
that followeth perswading not to haue no
dealing to the scriptures, as matters that
were so hard, as that they could not be vn-
derstood: but to take heede that they be not
pluckt away by the error of the wicked &
fal from their own stedfastnesse: declareth
that the whole danger is in the persons, &
not in the scriptures. And no maruel if the
wicked peruert the scriptures frō their true
meaning: for as no mā knoweth the things
of a man, saue the spirit of man, w̃ is with-
in him, euen so the things of God knoweth
no man, but the spirit of God, which the vn-
godly are destitute off. But those are the
childrē of God, as Paul witnesseth haue re-
ceiued the spirit of God, whereby they knowe
the things that are giuen thẽ of God. For
the spirit searcheth all things, yea euen the
deep things of God. An other thing y^e ma-
keth you think, that al mē are not meete to
iudge of y^e scriptures, is as you say, for that
when certain would necessarily haue vged
circūcision, & Moses law vpon y^e Gentiles,
the Apostles

I. Cor. 2. 12.

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apostles & elders meete together to consider of this matter, so that you gather hereupon, it belongeth onely vnto the Church assembled together in a councell, to iudge of matters of faith and religion, and the rest alwaies bound without any question of the matter, to obey. It is a very slender argument to say, the church assembled together doth giue iudgement of matters of faith & religion that be in controuersie: & therefore the true members of that Church, are not meete to discerne of the scriptures, neither can truely discerne of those controuersies. You might as well say, that the man who hath seene with his eyes a theefe stealing, and hath taken him with the manner, cannot for all that truely discerne, whether it be thefe and be a Theefe or no: because the Country meeteth afterwarde at the Assises, to try the matter. Paule and Barnabas knewe the trueth of the matter and disputed against them, that woulde necessarilye byge Moses lawe: before the Apostles and Elders did meete about it. They were of the same iudgement before, that they were after, as it appeareth in the same chapter.

albeit

A Confutation of the

albeit they thought men would bee better
sacified, if the authoritie & sentence of the
Church were had therein, and therefore
went they not as doubting of the trueth in
them selues, but as perswading others of
that whiche they knowe was trueth. I
do maruaile that you dare saye that those
men, who bregd Moses law, & saide to the
Gentiles, Except ye be circūcised after
the maner of Moses, yee cannot bee sa-
ued: had more Scriptures to alleage for
them, then the Apostles and Elders had,
because the new law was then unwritten?
What one place of Scripture can you
bring, not only that the Gentiles, but that
the Jewes them selues, to whom the law
was geuen, coulde not haue beene saued:
yf they had immediatly after Christe his
ascension, lest of Circumcision and
the Ceremoniall lawe? The necessitie of
the Ceremoniall lawe did not lye vppon
the Jewes after Christe, the vsage of it
for a time, was but for the weakenesse of
some, & that ceremonies appointed of the
Lorde, myght as (Augustine sayth) not
without honour bee had vnto the graue.

D

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You say also with like vntueth of speech, that they as iudges without Scriptures, ordered this matter: when as it appeareth plainly in that same Chapter, that Saint James proueth the calling of the Gentiles, out of the Prophet Amos, and thereupon concludeth, that seeing they were turned vnto God without Moses law, they not obseruyng it, they were not nowe necessarily to be troubled wth it. Making the Lorde his dealing in shewyng mercy vppon them, and turning them vnto him, when as yet they were without it: as a sufficient reason to induce them, that they were not to bee troubled wth it, and much lesse vnder payne of damnation too bee bounde to the obseruation thereof.

You require who were iudges of matters of faith and religion, the Scriptures, or men, from Adam to Moses, and so 800 yeeres after Christe his ascention. I doe aunswere that men did iudge of matters of faith and religion, but not otherwyle then by the Scriptures: and as they were directed from them, as wee reade in the 17 of Deuteronomy: And thou shalt come

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come vnto the Priestes of the Levites & vnto the iudge that shal be in those daies, and aske, and they shal shew thee the sentence of iudgement, and thou shalt doe according to the thing that they of that place shal shew thee, according too the law which they shal teach thee. So that you may see they haue no absolute authoritie, to enioyne any thing vnto the people which is not according to the lawe: in as muche as it is saide, according to the lawe which they shall teache thee, thou shalt do. Whiche thing yet is better explained in Denteronmy cap. 24. Take heede of the plague of leprosie, that you obserue diligently, and doe according too all that the Priestes of the Levites shall teache thee, take heede ye doe as I commaund them. The Priestes therefore may lay no more vppon the people then they had in commaundement from the Lorde. You maye well perceiue then that before Christ, men did iudge according too the Scripture, and as they were directed by it. You are greatly deceiued therefore imagining the scripture to be but a dead worde

D 2 until

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until a man come & iudge of it: for it hath
a certaine truth in it, from the which if any
man shoulde swarue in iudgement, yet
should it remaine true alþ notwithstanding:
And if any should ioine in iudgement with
the true meaning of it, yet should be adde
nothing to the truethe thereof, which is the
life of the worde. For the worde is the ly-
ving voyce, and that which giveth life and
authoritie unto the other, even as it falleth
out in civil matters, that the iudges in all
courtes are led by the lawe, what to thinke
and pronounce of the matter that is
brought before them: and if they shal geue
sentence contrary to law, it shal not excuse
them that they were iudges: but contrari-
wise, beeyng charged that they have
dealt corruptly in any sentence, this shal
cleare them, yf they can truely say that
they have doone nothyng but according to
law, & that which the law will beare them
in. You say that out of the Church, eve-
ry man is a lyar: in the Church, the spirite
of god and not man iudgeth, who was pro-
mised to lead her into al trueth. The Apo-
stle speaking to the church, saith that eve-
ry man is a liar, & therefore no man is to
bee

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he beleued for this cause only, because he is
of the church, for the true Church is know-
en to be the true Church, because she spea-
keth not of her selfe but hath the woorde to
testify of her. You remember what Chry-
sostome hath saide before: *Ex quo non legit
hæc scripta, sed a seipso loquitur, manifes-
tum est, quod non habet spiritum sanctum.*

Chrysost. de san-
cto et adorando
spiritu.

To your demaunde requiring the name
of our Church, because al sectes say they be
of the Church of Christ: I do answer, that
their saying so without any further prooffe,
may not be prejudicial to vs herein who
say no more then we are wel able to prooue.

To your demaunde requiring what ge-
nerall counells our Church hath holden:
I answer, that I would not refuse to satis-
fie your request herein, if eyther the church
might not be a true Church, and yet hold
no general counells: or a false church were
cleared, it should fall out by good prooffe,
that she had holden any generall counells.

August. in Iohann.
tract. 13.

To your demaund what miracles haue
ben wrought by her: I answer with Augu-
stine, *Contra mirabiliarios cautū me fecit
Deus meus, dicendo in nouissimis diebus ex-*

Q. 3. *argens*

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urgens Pseudopropheta, facientes signa & portenta, ut inducant in errorem, si fieri possit, etiam electos. By God (saith Augustine) hath armed me against those miracle makers: when he saith that in the latter dayes, false Prophetes shall arise, doing signes & wonders, to deceiue if it were possible even the very elect.

To your demaunde of what Church this Church of ours receiued the Scriptures, and what iust cause she had to depart from that Church, of whom she receiued the said Scriptures, and why she should not receiue as wel at her handes the vnderstanding of the said Scriptures, as the verie Scriptures themselues, & what more certainly she hath of the truth of the one, then of the other: I do answere, that she receiued the scriptures of your Church, & the same cause to depart from you, that Mary: Elizabeth, Simeon, Ioseph, & Anna, with others had to depart from the Scribes and Pharisees, of whom they receiued the scriptures, & yet leauing them embraced Christ & his doctrine. And she had also the same cause that they had, why she should not receiue the vnderstanding of the Scriptures from

ptincipall points of Poperie,


from them, of whom she receiued the scriptures theſelues. For they refused the expoſitions and gloſſes of the ſcribes & Pharīſies, albeit they receiued the Scriptures from them. She had likewise greater certainty (euē as they had,) why she should be perſuaded that you had corrupt the ſence & meaning, rather then the worde and text it ſelfe, for they doubted not of the worde and text, that they receiued from the Pharīſees and yet for all that reſected their expoſitions, as contrarie to the truth of that text, which they had deliuered vnto them.

To your laſt demaūd requiring to know whether there was euer frō the beginning an external Priēſthood, & whether that external Priēſthood had not alwayes an external ſacrifice: I anſwer no, referring you for proſe hereof vnto the x. chap. of the He- Heb. 10.
bryes, wher it is thus written: Sacrifice & offering, burnt offerings, and ſinne offerings thou wouldeſt not haue: then ſaide he, loe I came to doe thy will O God, he taketh away the firſt, that hee may eſtabliſh the ſeconde. By the which will we are ſanctified, euen by the offering
D 4. of

principall points of Poperie.

of the bodie of Iesus Christ since made.
For with one offering hath he consecrated
for ever, them that are sanctified. Nowe
where remission of these thinges is, there
is no more offering for sinne. These be the
wordes of the Apostle, Whereby you may
plainely discern, that the externall Sa-
crifice and offering from sinne, ceased
in our Saviour Christe, as in him, who by
that one oblation made once for all,
did fully discharge the sinnes of
his seruantes.



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